REPORT RESUMES

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ISRAEL, A MODERN EDUCATION SYSTEM. A REPORT EMPHASIZING SECONDARY AND TEACHER EDUCATION.

BY- BRAHAM, RANDOLPH L.
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ONE OF A SERIES OF OFFICE OF EDUCATION PUBLICATIONS ON EDUCATION IN OTHER COUNTRIES, THIS VOLUME DEALS WITH THE DEVELOPMENT OF THE EDUCATIONAL SYSTEM OF MODERN ISRAEL IN ITS HISTORICAL, SOCIETAL, AND CULTURAL SETTINGS. ISRAEL'S EXPERIENCE EXEMPLIFIES THE STRUGGLE OF A NEW NATION IN BUILDING AN EDUCATIONAL SYSTEM FOR BOTH INDIVIDUAL AND NATIONAL DEVELOPMENT, IN THE FACE OF CULTURAL, ECONOMIC, AND OTHER PROBLEMS. IT PRESENTS AN OVERVIEW, THOUGH THERE IS AN EMPHASIS ON SECONDARY EDUCATION AND ON TEACHER EDUCATION, AREAS WHICH POSE THE MOST SERIOUS PROBLEMS. CHAPTER DIVISIONS ARE (1) THE COUNTRY'S BACKGROUND, (2) THE EDUCATIONAL INHERITANCE, (3) THE EDUCATIONAL SYSTEM--ORGANIZATIONAL FRAMEWORK, (4) THE EDUCATIONAL SYSTEM--INSTITUTIONAL FRAMEWORK, (5) SECONDARY EDUCATION, (6) TEACHERS AND TEACHER EDUCATION, AND (7) EVALUATION AND CONCLUSIONS. APPENDIXES INCLUDE (1) GLOSSARY, (2) A LIST OF TEACHER-TRAINING INSTITUTES, (3) MATRICULATION EXAMINATIONS IN ENGLISH AND IN MATHEMATICS, AND (4) BIBLIOGRAPHY. THE VOLUME IS INDEXED. THIS DOCUMENT IS ALSO AVAILABLE AS OE-14125 FOR $0.70 FROM THE SUPERINTENDENT OF DOCUMENTS, U.S. GOVERNMENT PRINTING OFFICE, WASHINGTON, D.C. 20402. (DH)

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israel
A MODERN EDUCATION SYSTEM

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". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a society built on freedom, equality, tolerance, mutual assistance, and love of mankind." ". . . Striving for a

HIGHLIGHTS

☐ With fewer than 8,000 square miles of territory, five-eighths of which is barren land devoid of material resources, Israel in 1948 had an original Jewish population of only 650,000. By 1965, however, that population had been augmented by a million and a half immigrants.

☐ During the first 16 years of Israel's existence the total population increased threefold and the school population sevenfold.

☐ The nearly 700,000 people in Israeli schools constitute one-third of the country's total population.

☐ Free and compulsory preprimary and primary education for children 5 to 14 years of age was introduced and successfully implemented in 1949.

☐ The cultural gap between the half of the population belonging to the cultural background of Europe and the other half rooted in that of the Moslem world is especially noticeable in secondary institutions.

☐ Although the children of "Oriental" Jewish families comprise 60 percent of the kindergarten and 50 percent of the primary school population, they account for only 25 percent of the high school and 12 percent of the higher education population.

☐ Kindergarten and primary school teachers are trained in 2- and 3-year teacher-training institutes; high school teachers, in institutions of higher learning.

☐ Secondary education is neither free nor compulsory, but the Government's scholarship program and its tuition scales adjusted to the family's economic situation and to other factors, make it possible for any academically qualified student to pursue his studies on the secondary level—where schools are available.

☐ The secondary schools constitute the weakest link in the country's educational system because of geographic and functional imbalance: the concentration of these institutions in the three largest cities and the predominance of academic over technical-vocational schools.

☐ The teacher-training system is handicapped by problems that stem from the insufficient number of high-caliber candidates, as well as from the overfeminization and relatively low socioeconomic status of the profession.

The quotation used in the cover design is taken from the Israeli State Education Act of 1953, Article 2.

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A MODERN EDUCATION SYSTEM

A Report Emphasizing Secondary and Teacher Education

by
RANDOLPH L. BRAHAM
The City College
New York, N.Y.

U.S. DEPARTMENT OF HEALTH, EDUCATION, AND WELFARE
JOHN W. GARDNER, *Secretary*

Office of Education
HAROLD HOWE II, *Commissioner*

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Foreword

THE PRESENT BULLETIN IS another in the Office of Education's long established series of publications on education in other countries. It is also one of an increasing number of such manuscripts prepared for Office publication by outside specialists.

The bulletin deals with the development of the educational system of modern Israel in its historical, societal, and cultural setting. The educational experience of Israel provides an example of the way in which a new nation, composed of peoples of differing cultural backgrounds and faced with various other problems, has striven to build an educational system directed to the twin goals of individual and overall national development. Though providing an overview of the entire system, the bulletin emphasizes secondary and teacher education, the segments of the system which in many ways pose the most serious problems for the country's educational growth.

The author and the Office of Education wish to express their appreciation to the great number of Israeli educators and Government officials with whom the author had long discussions in both Israel and New York City; and to the following persons, who supplied documents and literature for the study and who otherwise facilitated his search for materials or his contacts with Israeli schools—Mr. Eliezer Shmueli, Head of the Postelementary Schools Authority; Dr. Shlomo Tadmor, Head of Foreign Relations of the Ministry of Education and Culture; Mrs. Tova Lichtman of the Consulate General of Israel in New York; and Miss Judith Sommer of the Jewish Agency in New York.

CHARLES C. HAUCH, *Director*
Comparative Research Branch
Division of Higher Education Research

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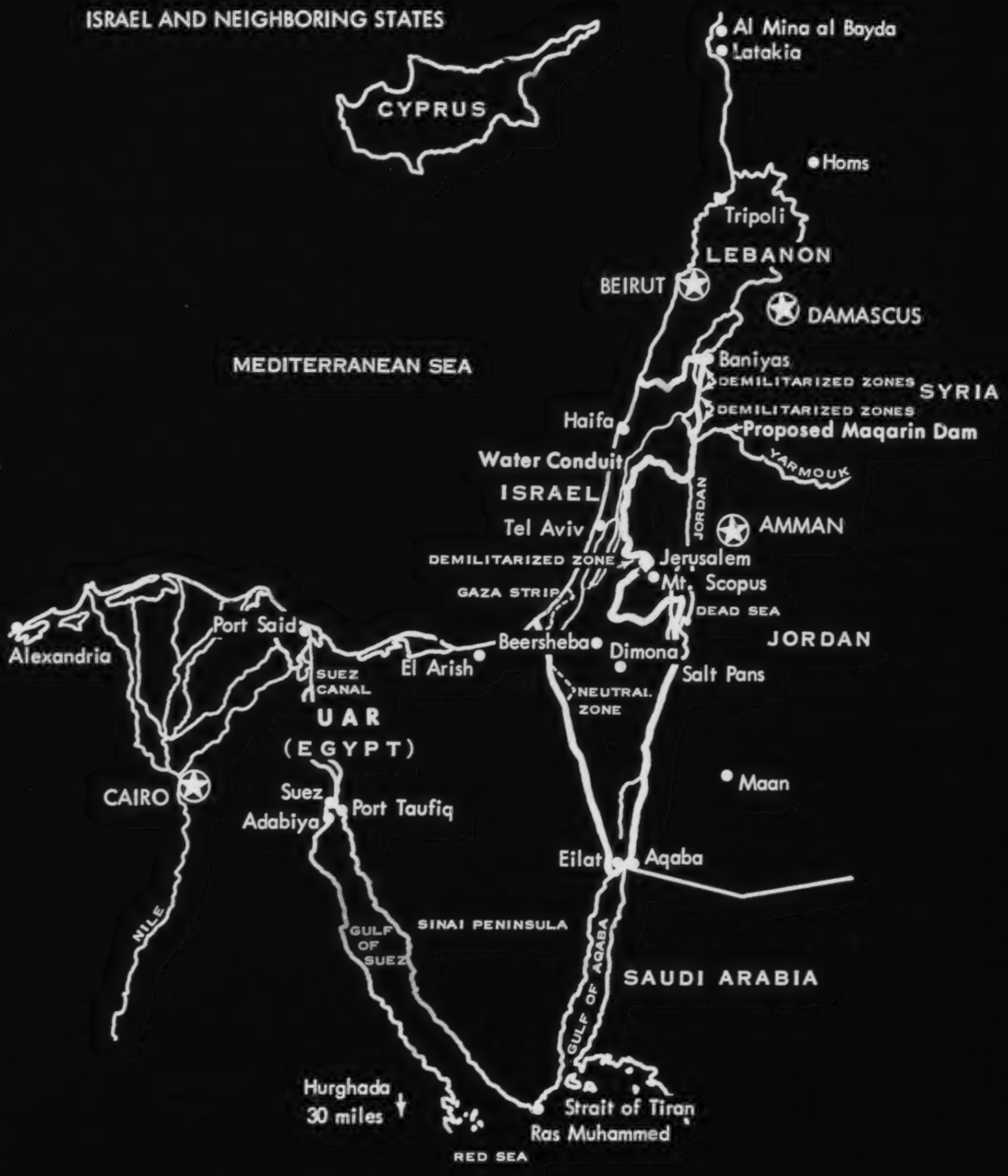
Israel and Neighboring States x

ISRAEL AND NEIGHBORING STATES



CYPRUS
Al Mina al Bayda
Latakia
Homs
Tripoli
LEBANON
BEIRUT
DAMASCUS
MEDITERRANEAN SEA
Baniyas
DEMILITARIZED ZONES
SYRIA
DEMILITARIZED ZONES
Haifa
Proposed Maqarin Dam
Water Conduit
YARMOUK
ISRAEL
JORDAN
Tel Aviv
AMMAN
DEMILITARIZED ZONE
Jerusalem
Mt. Scopus
GAZA STRIP
DEAD SEA
Port Said
Alexandria
Beersheba
Dimona
JORDAN
El Arish
SUEZ CANAL
Salt Pans
NEUTRAL ZONE
UAR
(EGYPT)
CAIRO
Suez
Adabiya
Port Taufiq
Maan
Eilat
Aqaba
NILE
SINAI PENINSULA
GULF OF SUEZ
GULF OF AQABA
SAUDI ARABIA
Hurghada 30 miles
Strait of Tiran
Ras Muhammed
RED SEA

I. The Country's Background

Geography

The Land and Its Boundaries

Situated at the crossroads of three continents on the eastern shores of the Mediterranean, Israel has a total area of about 8,000 square miles, 5,000 of which comprise the largely barren desert land of the Negev. Bounded on the north by Lebanon, on the east by Syria and Jordan, on the south and southwest by the Red Sea and the United Arab Republic, and on the west by the Mediterranean Sea, it has a total boundary length of 753 miles. Of these, 594 miles are on land, which for all practical purposes are closed to normal international traffic. From its most northerly point at Metulla on the Lebanese border to Eilat on the Red Sea, the country has a length of 265 miles and a width varying between 70 miles south of Beersheba, the capital of the Negev, and only about 12 miles just north of Tel Aviv.

Physical Features and Natural Resources

Israel is divided into four major natural areas: In the *north*—Upper and Lower Galilee, composed of a series of mountains and fertile valleys; along the *Mediterranean coastline*—the Coastal Plain (known as the Plain of Sharon), which includes the major part of the country's population, farmlands, and industries; in the *center part* extending up to Jerusalem—the hills of Judea, an area with relatively fertile valleys but largely barren hills which are being reclaimed by terracing; in the *south*—the Negev.

The country's altitude varies from 3,962 ft. on Mt. Meron in Upper Galilee to 1,286 ft. below sea level around Sdom at the Dead Sea, the lowest point on the surface of the earth. Its climate is basically Mediterranean, with clear weather from April through mid-October, when the rainy season begins. The winter months produce an average yearly precipitation of about 20 inches, local variations ranging from 42.5 inches in the hilly parts of Upper Galilee to only 0.8 inches in the southern part of the Negev.

Israel is relatively poor in natural resources, having only modest deposits of some minerals, including copper and iron ores, phosphates, potash, bromine, manganese, and gypsum. The oil explorations of the mid 1950's revealed some deposits of oil at Heletz, in the northern part of the Negev, and gas at Rosh Zohar, near the Dead Sea. Although the proved reserves of these fuels are admittedly low, they constitute a basis for the further development of an already established indigenous chemical industry.

The country's overall development has been hampered considerably by a water shortage, particularly acute in the southern half of the new nation. This problem is being tackled through an integrated national water system based on the maximum rational utilization of all available water resources: the four rivers (Jordan, Kishon, Yarkon, and Yarmuk) with a total length of 179 miles; Lake Kinneret or the Sea of Galilee (63.7 square miles); and springs, water tables, flood waters, and purified sewage effluents. Great hope is attached to the Kinneret-Negev central conduit, placed into operation in 1964, and the eventual application of solar and atomic energy to the desalinization of sea water.

The relative dearth of natural resources coupled with the requirements of a modern society, has heightened concern in recent years for a more forceful exploitation of the country's human resources. Perhaps in no other country of the world is there an awareness similar to the one currently prevailing in Israel that education is the key to a better future. It is increasingly conceived of as a means not only for attaining national security but also for assuring economic progress and sociocultural cohesion.

Cities and Towns

Historical and socioeconomic factors underlying Jewish life in the *Diaspora* (Dispersion) developed in the Jews a marked preference for urban communal living. The development of collective agrarian and cooperative (*Kibbutz* and *Moshav*) [1] movements notwithstanding, this tendency has also been manifest in Israel, both before and after its independence. Of Israel's total population of 2,331,801 at the end of 1962, 78.6 percent were classified as urban.[2] Of these, almost one-third lived in the three major cities of the country: Tel Aviv-Jaffa (392,000), Haifa (191,200), and Jerusalem (175,500).[3]

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[1] See p. 14.

[2] *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics, [1964]. p. 25. The percentage is even higher for the Jewish population. Of the 2,068,882 Jews, 85.3 percent lived in urban areas. See table 2.

[3] Ibid, p. 30–31.

In accordance with the country's national interests, a conscious effort has been made in recent years to encourage people, especially newly arriving immigrants, to settle in the new "development towns" as the Israelis refer to their newly established large settlements.

One of the major difficulties confronting the authorities in this respect has been the relative lack of educational (primarily secondary school) facilities in these areas. Although the educational system as a whole is plagued by a shortage of schools, equipment, and teaching personnel, the situation is particularly acute in the border settlements and development towns. The urban centers, especially the three largest cities, are relatively well supplied with all types of educational facilities, some of which would probably rank among the best in the world. Tel Aviv, for example, had 426 schools in 1963, including 210 kindergartens, 121 primary and 20 secondary schools, 8 teachers colleges (seminaries), and 3 institutions of higher learning. This concentration of educational facilities encouraged the transformation of Tel Aviv into one of the most "learned" communities in the country: 92,167, i.e. one-fourth of the city's population, attended some type of school during the 1962–63 academic year.[4]

Population

The Pre-State Period

When the State of Israel was founded in May 1948, the total number of Jews in the country was estimated at about 650,000. Most of these came to what was then known as Palestine during the British Mandate period (1918–48).

Before World War I, when Palestine was under Turkish rule, the Jewish community numbered about 60,000. Many of these lived in the four "holy cities" of Jerusalem, Hebron (now in the Kingdom of Jordan), Safad, and Tiberias. These were members or descendants of the "Old *Yishuv*" (Settlement), composed of pious Jews who had originally come to the Holy Land for religious motives. The remainder constituted the "New *Yishuv*" composed of the "pioneers of Petah Tikvah"—the first settlement of the renascent Jewish state (1878)—and, above all, the members of the first two *Aliyot*[5] (influxes of immigrants). Those in the first *Aliya* (1882–1904), were Jews imbued with a national consciousness, awakened in them to a large extent by the pogroms and repressive measures adopted in Russia in the wake of the assassination of Tsar Alexander II in 1881. The second *Aliya*

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[4] Michaela Sharon. "Education in Tel Aviv." *Tel Aviv Review*, 4: 12–13, 23. April 1963.

[5] *Aliyot* is the plural of *Aliya*, the Hebrew word for immigration.

(1905–1919) was motivated by both the disappointments caused by the failure of Tsar Nicholas II to live up to the principles of the October Manifesto (1905) and the continuation of anti-Jewish measures in Eastern Europe.

During the British Mandate, there were three major *Aliyot* (1919–24, 1925–36, and 1933–48) motivated, respectively, by the rise of Zionist fervor, the adoption of anti-Jewish economic measures, especially in Poland, and the implementation of Nazi policies.[6]

The Postindependence Period

The November 8, 1948 census reported the total population of the newly independent State as 914,700. By December 31, 1962 the number had increased to 2,331,801. Table 1 shows what changes occurred during 1948–62 in the population's composition.

The total number of Jews increased during the corresponding period from 758,700 to 2,068,882, and of non-Jews from 156,000 to 262,919. Of the total number of non-Jews at the end of 1962, 183,000 were Moslems, 52,600 Christians,[7] and 25,800 Druzes; the remainder belonged to other religions. Table 2 shows the distribution of the population by type of settlement. A total of 1,765,623 of the 2,068,882 Jews, or 85.3 percent, were classified as urban; 195,912 of the 262,919 non-Jews, or 74.5 percent, as rural.[8]

Absorption and Language Problems

The in-pouring since 1948 of a million and a half immigrants, speaking no fewer than 70 different languages and dialects and bearing the stamp of

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[6] For a brief historical review of the Jewish "colonization" of the Holy Land, see David Ben-Gurion's "First Ones" in *Israel Government Year Book 5723 (1962–63)*. Jerusalem: Government Printer for the Central Office of Information, 1963. p. 7–72. See also his *Israel: Years of Challenge*. New York: Holt, Rinehart and Winston, 1963. 240 p.

[7] About 90 percent of the Christians in Israel are Arabs, representing approximately 20 percent of the Arab population. Of these, about 33,000 are adherents of the Latin Church, divided among the Roman Catholics (10,000), the Greek Catholics (20,000), and the Maronites or Christians from Lebanon (3,000). The Orthodox Church of Greece has 16,000, the Monophysite Churches 1,500, and the Protestant churches 1,500 adherents. The New York Times, January 5, 1964.

[8] About 30,000 of the Arabs are Bedouin nomads. They belong to about two dozen Moslem tribes, each headed by a sheik who serves as leader, judge, and registrar of births and deaths. Hoping to convert these nomads into productive citizens, the Israelis have launched an ambitious resettlement plan. It is being implemented successfully in the north, where 9,000 Bedouins are gradually being transferred from tents into 2½-room houses located in four model villages in the hills of Western Galilee. The resettlement is more difficult in the south, where 21,000 Bedouins roam the sands of the Negev. For information on their schooling facilities, see p. 91.

Table 1.—Estimated Jewish and non-Jewish population of Israel: 1949-62

[Figures in thousands]

[---indicates that source did not show any figures]

Year	Population at end of year						Mean population		
			Non-Jews						
	Total[1]	Jews[1]	Total[1]	Druze	Christians	Moslems	Total[1]	Jews	Non-Jews
1	2	3	4	5	6	7	8	9	10
	De facto[2] Population Based on Census of November 8, 1948								
1948	914.7	758.7	[3] 156.0	---	---	---	---	---	---
1949	1,173.9	1,013.9	160.0	14.5	34.0	111.5	1,046.0	901.0	145.0
1950	1,370.1	1,203.0	167.1	15.0	36.0	116.1	1,266.8	1,103.0	163.7
1951	1,577.8	1,404.4	173.4	15.5	39.0	118.9	1,494.3	1,324.0	170.3
1952	1,629.5	1,450.2	179.3	16.1	40.4	122.8	1,606.2	1,429.8	176.4
1953	1,669.4	1,483.6	185.8	16.8	41.4	127.6	1,650.2	1,467.7	182.6
1954	1,717.8	1,526.0	191.8	18.0	42.0	131.8	1,689.5	1,500.6	188.8
1955	1,789.1	1,590.5	198.6	19.0	43.3	136.3	1,750.4	1,555.3	195.1
1956	1,872.4	1,667.5	204.9	19.8	43.7	141.4	1,828.4	1,626.3	202.0
1957	1,976.0	1,762.7	213.1	20.5	45.8	146.8	1,930.5	1,721.2	209.3
1958	2,031.7	1,810.1	221.5	21.4	47.3	152.8	2,000.1	1,782.7	217.4
1959	2,088.7	1,858.8	229.8	22.3	48.3	159.2	2,062.1	1,836.2	225.9
1960	2,150.4	1,911.2	239.2	23.3	49.6	166.3	2,117.0	1,882.6	234.4
1961[4]	2,181.2	1,938.2	243.0	---	---	---	---	---	---
1961	2,233.6	1,985.5	248.1	24.3	50.5	173.3	2,187.5	1,943.8	243.7
	De facto[2] Population Based on Census of May 22, 1961								
1961[4]	2,183.3	---	---	---	---	---	---	---	---
1961	2,235.8	---	---	---	---	---	2,189.6	---	---
1962	2,334.4	---	---	---	---	---	2,289.7	---	---
	De jure[5] Population Based on Census of May 22, 1961								
1960	2,154.1	1,910.8	243.3	---	---	---	---	---	---
1961[4]	2,179.5	1,932.4	[6] 247.1	24.3	50.5	170.8	---	---	---
1961	2,234.2	1,981.7	[6] 252.5	24.8	51.3	174.9	2,189.9	1,942.0	247.9
1962	2,331.8	2,068.9	[6] 262.9	25.8	52.6	183.0	2,288.2	2,030.5	257.7

[1] Discrepancies are due to rounding off figures.

[2] *De facto* population including tourists staying in Israel at the date stated, but excluding Israeli residents abroad.

[3] Estimates for the present territory of the State.

[4] Census of May 22, 1961.

[5] *De jure* population including residents absent from the country for less than 1 year from the operative date, but excluding tourists staying in Israel.

[6] Including 1,479 "others."

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 15.

the most varied cultural backgrounds, posed a great challenge to the new State. The meager resources of the small resident Jewish community, coupled with its relative poverty in natural resources and its large expenditures for national security, demanded sacrifice, patience, and dedication on the part of all inhabitants of the country. The influx of a large number of Jews from the North African and Middle Eastern countries during the late 1950's and early 1960's further aggravated already acute economic, absorption, and increasingly complex social problems. As a result of the more

Table 2.—Total and percent of the Jewish and non-Jewish population of Israel, by type of settlement: December 31, 1957 and December 31, 1962

[...indicates that source did not show any figures]

Type of settlement	December 31, 1957		December 31, 1962		Percent	
	Number of settlements	Population	Number of settlements	Population	Dec. 31, 1957	Dec. 31, 1962
1	2	3	4	5	6	7
Total	**[1]907**	**1,975,954**	**[1]874**	**2,331,801**	**100.0**	**100.0**
Urban population	*61*	*1,496,425*	*67*	*1,832,630*	*75.7*	*78.6*
Towns	21	1,194,375	26	1,520,450	60.4	65.2
Urban settlements	40	302,050	41	312,180	15.3	13.4
Rural population	*846*	*479,529*	*807*	*499,171*	*24.3*	*21.4*
Large villages	41	142,695	45	165,670	7.2	7.1
Small villages	136	96,499	121	88,738	4.9	3.8
Moshavim [2]	332	117,910	345	119,097	6.0	5.1
Collective *moshavim* [2]	21	3,695	22	4,256	0.2	0.2
Kibbutzim, and *kvutzot* [3]	228	79,891	228	79,445	4.1	3.4
Temporary settlements (Jews) and Bedouin tribes	15	30,368	4	30,151	1.5	1.3
Farms, institutions, and schools	73	8,471	42	7,786	0.4	0.3
Living outside settlements	...	...	...	4,028	...	0.2
Jews						
Total	**[1]802**	**1,762,741**	**[1]771**	**2,068,882**	**100.0**	**100.0**
Urban population	*59*	*1,440,900*	*65*	*1,765,623*	*81.7*	*85.3*
Towns	19	1,138,850	24	1,454,559	64.6	70.3
Urban settlements	40	302,050	41	311,064	17.1	15.0
Rural population	*743*	*321,841*	*706*	*303,259*	*18.3*	*14.7*
Large villages	21	72,355	14	55,440	4.1	2.7
Small villages	58	31,433	53	34,242	1.8	1.7
Moshavim [2]	332	117,910	345	118,731	6.7	5.7
Collective *moshavim*	21	3,695	22	4,291	0.2	0.2
Kibbutzim and *kvutzot* [3]	228	79,891	228	79,254	4.5	3.8
Temporary settlements	15	8,225	4	1,561	0.5	0.1
Farms, institutions, and schools	68	8,332	40	7,579	0.5	0.4
Living outside settlements	...	...	...	2,233	...	0.1
Others						
Total	**[1]111**	**213,213**	**[1]110**	**262,919**	**100.0**	**100.0**
Urban population	*8*	*55,525*	*8*	*67,007*	*26.0*	*25.5*
Towns	8	55,525	8	65,891	26.0	25.1
Urban settlements	...	...	...	1,116	...	0.4
Rural population	*103*	*157,688*	*102*	*195,912*	*74.0*	*74.5*
Large villages	20	70,340	31	110,230	33.0	41.9
Small villages	78	65,066	69	54,486	30.5	20.7
Moshavim,[2] *kibbutzim* [3]	...	...	...	594	...	0.2
Temporary settlements and Bedouin tribes	(45)	22,143	(43)	28,590	10.4	10.9
Farms, institutions, and schools	5	139	2	207	0.1	0.1
Living outside settlements	...	...	...	1,795	...	0.7

[1] The discrepancy of 6 between the 907 overall total and the 913 combined total (Jews 802 plus others 111) is accounted for by the fact that the six mixed settlements (Akko, Haifa, Jerusalem, Lot, Ramleh, and Tel Aviv-Jaffa) were included in each of separate counts but only once in the overall total.

[2] Smallholders' cooperatives.

[3] Collectives.

SOURCE OF DATA: *Statistical Abstract of Israel 1963* (No. 14). Central Bureau of Statistics [1964[.p. 25.

diverse composition of the immigration, Israeli society has become culturally split.

The gap between the half of the population belonging to the cultural background of Europe and the other half rooted in the cultural history of the

Moslem world is extremely wide. It is noticeable both in public and private life, as well as in the educational process, and it seems to be widening—at least temporarily. This is due primarily to the fact that the birth rate of the "Oriental" Jews, as those stemming from the Arab and Asian countries are commonly referred to, is much higher than that of the European Jews. Furthermore, the bulk of the continuing, though steadily declining, immigration consists of Jews coming from the Moslem world. The illiteracy rate among these Jews is 43.4 percent as against only 3.8 percent among immigrants from Europe and 2.9 percent among the Israeli-born.[9]

The racial tensions and charges of discrimination that result from this gap between the ethnic groups are viewed by Israeli leaders as a major threat to the Nation's stability and survival. The problem is being given a priority second only to that of defense. The key to the solution of this complex problem lies in education.

Perhaps in no other area is the gap between the two culturally distinct groups as noticeable as it is in education. The "Oriental" Jews constitute almost 50 percent of the total population and their children about 60 percent of the school-age population. After the elementary grades, however, these children constitute a sharply lower percent of the total enrollment, as disclosed by the following tabulation:

Level	*Percent*
Kindergarten	60
Elementary	50
Secondary	25
University	[10] 12

In the early 1960's the Israeli authorities embarked on a strong program aiming specifically to assist the educational advancement of the "Oriental" children. Convinced that merely equal treatment of the two groups would only freeze the inequality of the culturally disadvantaged group, the authorities adopted a policy of compensatory education. In accordance with this policy, schools with a large percentage of "Oriental" children were provided with tutoring facilities; the grading and promotion system in the elementary grades of those schools was liberalized; standards of examinations, especially those for high-school qualification, were deliberately lowered; and youth clubs were established to enable the "Oriental" children to do their homework under supervision. Also an extra year of kindergarten was provided for a substantial number of 3- and 4-year olds and a scholarship and graduated tuition system was introduced for those attending secondary schools.[11] In the institutions of higher learning, the "Oriental" children were given preference in the distribution of scholarships, fellowships, and other types of grants.

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[9] The New York Times, February 9, 1964. As a result of their high illiteracy rate, the "Oriental" Jews constitute the core of Israel's unskilled labor pool and usually occupy the lowest rungs in the economic ladder.

[10] Charles J. Bensley *and others*. *Israel's Major Needs in Education*. New York: Israel Education Fund, 1964. p. 11.

The Revival of Hebrew

The cultural absorption of the immigrants,[12] like the national revival of the Jewish people, was to a large extent facilitated by the emergence of Hebrew as the dominant language of the country. Not used in common speech since the destruction of Judea in 70 and 132 A.D., Hebrew was revived toward the end of the 19th century, primarily through the pioneering efforts of Eliezer Ben-Yehuda (1858–1922).[13] Soon after his arrival in Palestine in 1880, he launched a vigorous campaign for the adoption of Hebrew as the language of instruction in the Jewish schools. By 1888, the local school of Rishon-le-Zion, one of the first settlements of the renascent Jewish State, taught all subjects in Hebrew. Shortly thereafter, Hebrew also emerged as the language of instruction in secondary education with the founding of the Herzlia High School in Jaffa (1906) and of the Jerusalem *Gymnasium* in 1908.

A language controversy arose in 1913, when the *Hilfsverein*,[14] a German-Jewish philanthropic organization, planned to introduce German for teaching technical subjects in the then founded Technical High School (the present *Technion*)[15] of Haifa. The protest demonstrations organized by both students and teachers as well as other sympathizers led to the abandonment of the plan and the gradual adoption of Hebrew as the language of instruction in all types of schools. Complete victory was achieved in 1921, when the Palestine Mandate recognized it as one of the three official languages in the administered area.

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[11] See p. 124–27.

[12] For further details on immigrant absorption, see the following: (1) C. Frankenstein, ed. *Between Past and Future.* Jerusalem: The Henrietta Szold Foundation for Child and Youth Welfare, 1953. 335 p. (2) Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel.* Jerusalem: The Henrietta Szold Institute, 1960. p. xi–xxxv and 1–31. (3) Arthur Saul Super. *Absorption of Immigrants* (Israel Today, No. 18). Jerusalem: The Israel Digest, 1961. 32 p.

[13] For further details on the revival of Hebrew and Ben-Yehuda's role in that revival, see Chaim Rabin. *The Revival of Hebrew* (Israel Today, No. 5). Jerusalem: The Israel Digest, 1958. 19 p.

[14] See p. 18.

[15] See p. 78–80.

When the State of Israel was established in May 1948, Hebrew became the official language of the country, although English and Arabic continue to be used extensively. The dominance of Hebrew in daily life was assured by the rate and nature of immigration and the conscious efforts of the Israeli leaders. The varied background of the immigrants and the multitude of languages and dialects they spoke and, above all, the fact that no single group ever attained a numerical superiority in the community assured the emergence of Hebrew as the natural medium of communication. Conscious of the importance of the speedy cultural absorption of the immigrants and of their effective integration in the productive process, the Israeli leaders organized a series of formal and informal intensive language courses, including the so-called *Ulpanim*.[16] A decisive role was also played by the *Hanlahat Ha-Lashon* (Transmitting the Linguistic Heritage) movement.

Historical Background

Although the history of Israel is intertwined with the long history of the Jews, the immediate antecedents of the new State can be traced to the British decision of February 1947 to transfer the "Palestine problem" to the United Nations, reporting that the Mandate she exercised over the territory since 1922 had become "unworkable."

Two months later, the United Nations appointed a Special Committee on Palestine (UNSCOP) to investigate all facets of the problem and to hear the three sides directly involved, i.e., the Arabs, the British, and the Jews. Its findings were analyzed by this Special Committee, composed of 11 small member States. While three of these States favored the establishment of a Federal State, seven voted in favor of partition, providing for the country to be divided into independent Jewish and Arab States and for the city of Jerusalem to be given separate status under United Nations trusteeship. On November 29, 1947, the General Assembly of the United Nations adopted a majority report.[17] The independence of the State of Israel was declared on May 14, 1948, the day the British withdrew from Palestine.[18]

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[16] *Ulpanim* is the plural of *Ulpan,* which means "study" in Hebrew. For the *Ulpanim* and adult education in general, see p. 84–88.

[17] The vote was 33 to 13, with 10 abstentions.

[18] For further details see D. R. Ilston. *Israel: The Making of a Nation.* New York: Oxford University Press, 1963. 159 p. Also see David Ben-Gurion. *Rebirth and Destiny of Israel.* Translated from the Hebrew by M. Nurock. New York: Philosophical Library, 1954.

Following the declaration of independence, armies of the surrounding Arab nations entered Palestine and engaged in open warfare with the defense forces of the new State. The military situation was stabilized in 1949, when, under the auspices of the United Nations, an armistice agreement was signed between Israel, on the one hand, and Egypt, Jordan, Lebanon, and Syria on the other. Supervision of the armistice agreement was entrusted to the United Nation's Truce Supervision Organization (UNTSO) with headquarters in Jerusalem. Following a series of border incidents and raids, involving loss of life on both sides, Israel invaded the Egyptian-held Gaza Strip and the Sinai Peninsula in October-November 1956. Withdrawal of the Israeli forces was effected in March 1957 after the establishment of the United Nations Emergency Force, which continues to be stationed in these areas. No general peace settlement has yet been achieved.

Party System and Government

The history of education in Israel is to a large extent intertwined with the evolution of its political and governmental system. Perhaps in no other democratic country of the world have political parties played such a determining role in shaping the character of the national educational system as they have in Israel. The influence of the parties in education can be attributed both to their determining role in the reestablishment of an independent Jewish State and their gradual emergence as the most important social institutions in the social democratic system of Israel.

The major Zionist parties had assumed primary responsibility for educational matters during the pre-Mandate period. They established what came to be known as a "Trend" system of education [19] under which the educational philosophies and programs of the institutions of learning tended to reflect the outlook of the parties sponsoring them. Although the parties' direct role in educational matters declined considerably after the introduction of free and compulsory public education in 1949 [20] and the subsequent elimination of the "Trend" system in 1953,[21] they continue to exert great influence within the governmental framework.

The political individualism and ideological motivations of the Israelis and the prevalent bias for a representative parliamentary democracy based on proportional representation encouraged the development of a multiparty system with all of its political and governmental implications. The Fifth

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[19] For information on the educational policy and programs of the parties see p. 21-28.

[20] See p. 41-42.

[21] See p. 42-44.

Knesset (Parliament), for example, elected on August 15, 1961,[22] was composed of deputies representing 10 different parties.

By far the most important of the Israeli parties is the *Mapai* (*Mifleget Poale Eretz Israel*—The Israel Labor Party), which in 1961 won 34.7 percent of the popular vote and 42 of the 120 seats in the *Knesset.*[23] With strong ideological and historical roots going back to the early migrations from Eastern Europe, the *Mapai* was founded in 1930 through the merger of the *Hapoel Hatzair* (The Young Workman) and *Ahdut Avoda* (United Labor), two smaller worker parties.

Mapai's power stems to a large extent from the influence it exerts on the *Histadrut* (*Histadrut Haovdim Haklalit*—General Federation of Labor), the country's single largest entrepreneur and trade union.[24]

The second largest party is the *Herut* (*Tenuat Haherut*—Freedom Movement), a nonsocialist Zionist party.[25] It was founded in 1948, following the dissolution of the *Irgun Zvai Leumi* (National Military Organization), the underground movement that played an important role in the struggle for national independence. Modeled on the East European romantic nationalist movements, the opposition *Herut* party stresses an "activist" position in foreign affairs and security matters. It asserts the "eternal and inalienable" right of the Jewish people to the "historical boundaries" of Israel. In economics, the party favors the encouragement of free enterprise based on private initiative and competition. Confronted by the realities of Israel's political and economic problems, however, it was also forced to operate its own set of enterprises, trade unions, and social, welfare, and educational institutions.

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[22] The first *Knesset* was elected on Jan. 25, 1949, the second on July 30, 1951, the third on Aug. 26, 1955, and the fourth on Nov. 3, 1959. For the election results, see Scott D. Johnston, "Election Politics and Social Change in Israel." *The Middle East Journal,* 16 : 3 ; 327. Summer 1962.

[23] The 42 seats won in 1961 do not include the Arab deputies associated with the *Mapai.* These were elected on the basis of two independent electoral lists—"Progress and Development," representing mainly Moslems and Christians in Central Galilee; and "Cooperation and Fraternity," representing Druzes and Moslems in the Carmel area, Western Galilee, and the Central area. Arabs are currently admitted as full-fledged members only in the Communist and Mapam parties, each of which had one Arab representative in its delegation to the Fifth *Knesset.*

[24] The *Histadrut* occupies a unique position in the country's life unparalleled by labor organizations in other countries. It fulfills not only traditional trade union functions, but also a series of economic, social, and cultural-educational tasks. With a membership of over 780,000 in 1963, representing more than 75 percent of all wage earners, the *Histadrut* maintains a large network of educational and cultural institutions designed to raise the general cultural standards of the community and to help accelerate the integration of immigrant groups of various cultural backgrounds.

[25] In the August 1961 elections, the party obtained 13.7 percent of the popular vote and 17 seats in the *Knesset.*

The Liberal Party [26] was founded in 1961 by a pre-election merger of the General Zionist and Progressive parties. Its main support comes from small business, independent farmers, and the free professions. Based on the principles of liberal democracy, the party strives to attain a welfare state in which economic wellbeing is coupled with individual liberty and social justice. In the field of education it stands for liberalization of secondary and vocational education and for expansion of the institutions of higher learning.

The educational scene in Israel is to a large extent affected by the views and policies of the three orthodox religious parties. Of these by far the most important one is the National Religious Party (*Hapoel Hamizrahi-Mizrahi*), which came into existence in 1956 by the merger of the *Mizrahi* (*Merkaz Ruhani;* Spiritual Center) and its stronger labor wing, the *Hapoel Hamizrahi* (Spiritual Center Workers' Party). The *Agudat Israel* (Association of Israel) was formally founded in Kattowitz, Poland, in 1912 and like the *Poalei Agudat Israel* (Workers of the Association of Israel), founded in 1924, was originally an anti-Zionist organization hoping for the reestablishment of a Jewish State with the coming of the Messiah.[27]

The three religious parties aim at the political transformation of the State into a "Torah State" in which governmental and personal activities would be guided by the precepts of the Torah and the tenets of Jewish traditions. Since the establishment of the State, one or two of them has always participated in the coalition government, wielding a powerful influence in education. They demanded and obtained virtual autonomy in managing the schools which they founded. After the "Trend" system was eliminated in 1953, these schools were reorganized into the "Religious State Education" system, with the *Agudat Israel* allowed to run its own "independent" school network. All of these schools, however, operate, administratively speaking, under the auspices of the Ministry of Education and Culture.[28] In the formulation of their general and educational policies, the religious parties are constantly pressured by the *Neturei Karta* (Guardians of the Town), composed of a small number of anti-Zionist, ultra-orthodox Jews concentrated primarily in the Meah Shearim section of Jerusalem and in B'nei B'rak.[29]

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[26] The Liberal Party won 13.6 percent of the popular vote and 17 parliamentary seats in 1961.

[27] In the 1961 elections, the National Religious Party received 9.8 percent of the votes and 12 seats, the *Agudat Israel* 3.7 percent of the votes and 4 seats, and the *Poalei Agudat Israel* 1.9 percent of the votes and 2 seats. Scott D. Johnston, op. cit.

[28] See p. 35–38.

Aside from the Communist Party,[30] left-wing socialism is also represented by two Zionist workers' parties: the *Mapam* (*Mifleget Hapoalim Hameuhedet*—United Workers' Party)[31] and the *Ahdut Ha'avoda* (*Mifleget Ahdut Ha'avoda-Poale Zion*—Zionist Socialist Labor Party).[32]

Israel's governmental system closely follows the Western multiparty model, with power constitutionally concentrated in the unicameral *Knesset.* The 120 members of this body are elected for 4 years from among party candidates. Since the internal organization of the parties is highly centralized, the candidates are selected by an internal process of committee decisions without referral to party conventions or primaries. The President of the Republic is elected by the legislature for 5 years. He fulfills the customary functions of a Head of State. Composed primarily, but not exclusively, of Parliament members, the cabinet is responsible to the *Knesset.*

Despite the multiparty system and the multitude of persistent problems, however, the Government is remarkably stable. This is due primarily to the consensus that prevails among the people and the leaders of the coalition parties as to the essential requirements of the State. Nevertheless, the extreme fragmentation of political life in a country with an eligible electorate in 1963 of under 1.5 million presents a considerable hazard to stability and progress. This is felt especially in education, where even the coalition members are sharply divided as to the scope and content of the State school system. The potential dangers of the multiparty system have been recognized by many leading Israeli statesmen, including former Premier Ben-Gurion. They see the solution to this problem in the replacement of proportional representation with some type of single-member district or other system that would be more nearly like the two-party systems of the major Western democracies. The successful implementation of this plan will depend not only on the farsightedness of the country's leaders, but also on the political reorientation of its people.

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[29] These Jewish zealots oppose not only the present form of the State, but also the Christian missions and schools. They maintain that the missions are dedicated to the conversion of Jews to Christianity. One of its vigilante groups—the *Hever Peelei Hamahane Hatorati* (Society of Activists of the Torah Camp)—organized an invasion of the Scottish and French mission schools on Sept. 10, 1963, causing some harm to the pupils and teachers and considerable damage in equipment. Their acts were condemned by the responsible governmental leaders and some of them were subsequently fined and given suspended 6-month prison sentences.

[30] Although the Communist Party is historically one of the oldest in the country, in its presently reorganized form it dates back only to 1948. The party polled 4.1 percent of the 1961 votes and won five *Knesset* seats.

[31] Founded in 1948, the *Mapam* strives toward a synthesis of pioneering Zionism and revolutionary socialism. It operates a series of educational and vocational institutions under the auspices of its *kibbutzim* (see p. 57, 70–71). In 1961, it won 7.6 percent of the popular votes and 9 parliamentary seats.

[32] A participant in the coalition government, the *Ahdut Ha'avoda* polled 6.5 percent of the popular votes and won 8 seats in the fifth *Knesset.*

Kibbutzim and *Moshavim*

The history and the role of education in Israel are interlinked with the history and scope of the *kibbutzim* (collective settlements) and *moshavim* (smallholders' village cooperatives), in both the pre-State and the post-independence periods. Their establishment is closely associated with the work and aspirations of the immigrants who came to Palestine during the early part of the 20th century. Dedicated to the idea of building a new society based on the principles of equality and justice, these immigrants launched a new social experiment, the *kibbutz*, an organization entrusted with responsibilities for the economic, social, cultural, and psychological welfare of all its members. The first *kibbutz* was established at Degania, near Lake Tiberias in 1909 and became the first successful experiment in the communal solution of the social problems of production and distribution. It also represented the first successful experiment in communal education.

Life in collective settlements was not, however, to the taste of all farmers. In 1921, a new experiment was launched, partly by a number of farmers who resigned from the *kibbutz* at Degania. Smallholders' village cooperatives (*moshavim*) were established, with each family cultivating its own plot of land but cooperating to sell the produce and to buy fertilizers, farm machinery, and other agricultural implements. The first sucessful *moshav* was set up at Nahalal in the Valley of Yezreel.

The modern *kibbutz* is a highly mechanized collective engaged not only in agriculture but also in industrial production. The number of members in a *kibbutz* may vary from 150 to 500 or more. All property is shared and work is performed in accordance with the decisions of a "Labor-Arrangement Committee" whose members are rotated. Every *kibbutz* is an autonomous social-economic unit and at the same time part of one of the four countrywide federations. The 1964 total of 223 *kibbutzim*, with members numbering 82,500, was divided among the federations and party affiliations as follows: [33]

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[33] *Izráel 1964: Tények, számok, adatok* (Israel 1964: Facts, Figures, Data). Jerusalem: Ministry of Foreign Affairs [1964]. p. 98.

Although the Hebrew letter "khet" is often transliterated as "h" or "ch" in English, so as to avoid confusion in English pronunciation, the present text renders it as "kh" (for example, "Ikhud" in the first column of the tabulation).

Federation and year founded	*Party affiliation*	*Number of kibbutzim*	*Number of members*
Ikhud Hakvutzot Vehakibbutzim (1951)	*Mapai*	81	28,000
Kibbutz Dati (1930)	*Hapoel Himizrahi* (religious)	11	3,500
Kibbutz Haartzi-Hashomer Hatzair (1927)	*Mapam* (left-wing political)	73	28,500
Kibbutz Meukhad (1927)	*Ahdut Avoda*	58	22,500

The *kibbutzim* maintain and operate a vast network of educational and cultural institutions.

Like the *kibbutzim*, the *moshavim* are also affiliated with various movements. The 1964 total of 357 cooperatives, with a total membership of 128,000, was divided among the movements as shown in the following tabulation:[34]

Movement	*Number of moshavim*	*Number of members*
Agricultural Association	53	15,000
Hapoel Hamizrahi Religious Cooperative Settlements	62	28,000
Herut Movement and the *Betar* Agricultural Cooperatives	11	2,000
Poale Agudat Israel	11	3,000
Tnuat Hamoshavim (Smallholders' Cooperative Movement)	220	80,000

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[34] Ibid.

II. The Educational Inheritance

The Foreign-Supported School System

DURING THE 19TH CENTURY, the educational activities of the small Jewish community of Turkish-occupied Palestine (the "Old *Yishuv*")[1] were primarily religious in nature. Beginning with the first *Aliya* (influx of immigration or ingathering) of 1882,[2] however, the religious motivation of the indigenous Jewish population was gradually supplemented by the national aspirations of the new settlers. With the change in the composition of the Jewish population, the exclusiveness of ecclesiastical educational institutions gave way to a variety of types of schools financed and maintained by Jewish philanthropic and Zionist organizations the world over.

Before 1860, the religion-centered schools—the *Heders*, *Talmud Torahs*, and *Yeshivot*[3]—concentrated primarily in the four "Holy Cities" of Jerusalem, Hebron, Safad, and Tiberias, were supported almost exclusively by the *Haluqa* ("dole") system.[4] After that date a number of Jewish national and international organizations came to the fore which aimed not only at aiding materially the then-existing small Jewish community of the Holy Land but also at bringing about the economic and political development of Palestine on a national basis.

From the educational point of view, the most important of these organizations were the *Alliance Israélite Universelle*, the *Anglo-Jewish Association*, the *Hilfsverein der deutschen Juden*, and the *Hovevei Zion*.

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[1] See footnote 6 in chapter I.

[2] Ibid.

[3] The *Heder* (Room) is a traditional one-teacher, one-room Jewish school devoted to religious subjects. The *Talmud Torah* (Study of the Law) is a community-maintained Jewish school employing several teachers and with several classrooms for the instruction of religious subjects. The *Yeshiva* is an institution offering Jewish talmudic subjects at advanced level. The language of instruction in all of these schools is Yiddish in the *Ashkenazi*, i.e., German and East European Jewish communities; and either *Ladino* (a Spanish dialect) or Arabic in the *Sephardic*, i.e., Spanish or "Oriental" communities.

[4] The *Haluqa* (dole) system entailed the periodic collection of funds from coreligionists abroad by emissaries (*Meshullahim*) of the Jewish religious community in Palestine.

The *Alliance Israélite Universelle*

Founded by French Jews in 1860, the *Alliance Israélite Universelle* had a program dedicated to defending the civil and religious liberties of persecuted Jewish groups, alleviating the distress of Jews in trouble, furnishing educational opportunities to certain backward Jewish groups, granting financial aid to certain Jewish publications, and bringing about worldwide cooperation of Jews.

In accordance with these objectives, the *Alliance* has gradually extended its operations in many parts of the globe. It established branch offices in a number of countries with large Jewish communities, including the United States, and founded many educational institutions in North Africa, the Balkans, and the Near and Middle East. Its first educational interest in Palestine was manifested in 1870, when it built the *Mikveh Israel* (The Hope of Israel) Agricultural School, which is today one of the leading technical schools of its type in Israel.[5] Erected on land received on concession from the Turkish Government, *Mikveh Israel* trained a large number of experts in various fields of agriculture and animal husbandry who were to play a leading role in the subsequent establishment of the collective and smallholders' cooperative settlements (*Kibbutzim* and *Moshavim*).[6]

In 1881, the *Alliance* opened a boys' school in Jaffa and by 1914 it was operating 15 educational institutions in Palestine.[7] It placed special emphasis on the development of vocational, technical, and agricultural institutions whose language of instruction until 1914 was French. The teachers of these institutions were trained at the *Alliance* Normal School of Paris.

The Anglo-Jewish Association

Founded by British Jews in 1871, the *Anglo-Jewish Association* cooperated closely with the *Alliance* for the advancement of Jewish interests. Unlike the *Alliance*, however, which drew its membership from all over the world, the *Association* relied on members in the British Empire exclusively. As a leading political and philanthropic organization, the *Association* was particularly active in promoting Jewish education and protecting the civic and political rights of the Jews in Oriental countries. It granted subventions to Jewish schools in many parts of the world, including Haifa, Jaffa, and Jerusalem. In 1898 it took over the Evelina de Rothschild School for Girls at Jerusalem and made English the language of instruction.

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[5] The author had an opportunity to visit this school during the field study he undertook for the Office of Education in the summer of 1963. For details, see p. 117.

[6] See p. 14–15.

[7] In 1962, the *Alliance* operated 129 schools with an enrollment of 34,909. Of thsee, 13 schools with an enrollment of 5,684 were located in Israel, including the *Lycée* of Tel Aviv, built with the assistance of the French Government. *Cahiers de l'Alliance Israélite Universelle* (No. 137). Paris: July 1962. p. 9. For further details on the *Alliance* schools, see p. 41, 115.

Originally unsympathetic to Zionism, the *Association* later supported the British Mandate in Palestine and in 1925 adopted a resolution expressing its readiness to support the Jewish Agency for Palestine.

The *Hilfsverein der deutschen Juden*

Superseding a number of *ad hoc* German-Jewish organizations established to aid Jews affected by the 1882 and 1891 Russian pogroms, the *Hilfsverein der deutschen Juden* (Help Association of German Jews—also known as the Ezra Society) was founded at Berlin in 1901. It aimed to "promote the moral, cultural, and economic development [of the Jews], especially in Eastern Europe and Asia." Its educational activities in Palestine began in 1903 and by 1914 it had established and was maintaining 50 different types of educational institutions ranging from kindergartens to a teacher-training institute with a total enrollment of about 7,000.[8]

In contrast to *Alliance* schools, *Hilfsverein* schools, though using German as the major language of instruction, offered a relatively rich Hebrew program in their curriculum. But with the founding in 1913 of the Technion of Haifa (the present Israel Institute of Technology), financed to a considerable extent by the *Hilfsverein*, a language controversy[9] ensued which ultimately led to the decline of German influence in the schools of Palestine. Following the British occupation of Palestine in 1917, the *Hilfsverein* schools were seized as German enemy property and handed over to the Zionist Organization.

The *Hovevei Zion*

In response to the 1882 pogroms, the *Hovevei Zion* (Lovers of Zion) came to the fore. Inspired by a renascent nationalism, a large segment of the Jewish youth organized itself into *Hovevei Zion* groups designed to advance the idea of Zionism in many parts of Russia. Although the movement, called *Hibbath Zion* (The Love for Zion),[10] originated in Russia, it soon gained ground in Rumania and many other parts of the world. The Russian-Jewish Students Association—BILU[11]—helped to settle a number of Jewish students in Palestine during 1882. Here they founded Rishon–Le–Zion, their first settlement, and helped lay the foundation of the Hebrew national school system. The leader of the *Hovevei Zion* groups, Menachem Ussishkin, visited Palestine in 1903 and brought about the organization of the Hebrew Teachers' Association, which, both before and after the establishment of the State of Israel, played a leading role in the development of Hebrew education.

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[8] *The Universal Jewish Encyclopedia.* 5 : 361. New York : The Encyclopedia, 1961.

[9] See p. 8.

[10] For details on the *Hibbath Zion* movement consult: Nahum Sokolow. *Hibbath Zion (The Love For Zion).* Jerusalem : Rubin Mass, 1935. 412 p.

The social, economic, and educational activities of the *Hovevei Zion* in Palestine expanded considerably in the wake of the Second *Aliya* of the post-1904 period.[12] The members of these groups played a determining role in the establishment of agricultural collective settlements, the propagation of Hebrew, and the development of secondary education.

In 1906, they established the Gymnasia Herzlia of Jaffa, first Hebrew secondary school in Palestine, which since its transfer to Tel Aviv in 1908 has been among the most respected educational institutions in the country. They also established a secondary school in Jerusalem (1910) and one in Haifa, and in Jaffa founded the first Hebrew Teacher Training School for Girls (1913).

Impressive as these educational endeavors of the various national and international Zionist and philanthropic organizations may have been, however, they merely constituted the foundation of the secular and mixed secular-ecclesiastical education system that developed after World War I. The Jewish national school system emerged and developed gradually during the British Mandate in Palestine.

The Jewish National School System

Shortly after the entry of British forces into Palestine in 1917, the Jewish school system[13] underwent a number of fundamental changes which were to lay the foundation for the present system of education in Israel. Expanded educational facilities and a concomitant increase in enrollment, together with a vision of establishing a Jewish National Home in Palestine in accordance with the 1917 Balfour Declaration stipulations, led to the gradual development of a well-crystallized Jewish National School System. During the 3 years (1917–20) of British military rule a commission of the World Zionist Council assumed jurisdiction over the existing schools.[14]

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[11] The BILU, standing for the first letters in Hebrew of "O house of Jacob, let us go forth!" (*Isaiah*, II, 5), was founded in 1882 with the participation of some 500 Jewish students. Of these, 25 left for Palestine the same year.

[12] See p. 3–4.

[13] See p. 89–95, 122–23 for details of the non-Jewish (Arab-Moslem, Christian, and Druze) school system.

Following the establishment of British Civil Administration in 1920 and the subsequent approval of the Palestine Mandate in 1922 by the Council of the League of Nations, the so-called "Jewish Community" [15] claimed and in fact exercised the right to maintain its own schools in accordance with the provisions of the Mandate's article 15,[16] which reads as follows:

> The Mandatory shall see that complete freedom of conscience and the free exercise of all forms of worship, subject only to the maintenance of public order and morals, are ensured to all. No discrimination of any kind shall be made between the inhabitants of Palestine on the ground of race, religion or language. No person shall be excluded from Palestine on the sole ground of his religious belief.
>
> The right of each community to maintain its own schools for the education of its own members in its own language, while conforming to such educational requirements of a general nature as the Administration may impose, shall not be denied or impaired.[17]

Although *de jure* supreme responsibility for education resided in the Palestine Government,[18] its Department of Education headed by a Director of Education had direct, complete, and exclusive jurisdiction only over the

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[14] At this time the Jewish school system had about 90 institutions and some 10,000 pupils. Moshe Avidor. *Education in Israel.* Jerusalem: Youth and Hechalutz Department of the Zionist Organization, 1957. p. 22.

[15] As a technical term during the Mandate period (1922–48), the term "Jewish Community" denoted the body which applied for and received recognition from the Palestine Government as a "religious community" under the Religious Communities (Organization) Ordinance of 1926. The Ordinance was enacted under Article 83 of the Palestine Order in Council of 1922—the first law of a constitutional nature adopted for Palestine by the British Parliament. The recognized Jewish Community (*Knesset Israel*) comprised only those Jews who registered as members of the Community, i.e., only adults above the age of 18. In 1941, the Community had 321,018 members representing 66 percent of the Jewish population in Palestine (not including the ultra-orthodox *Agudat Israel* sect which refused to join the Community). Colonial Office. *The System of Education of the Jewish Community in Palestine. Report of the Commission of Enquiry Appointed by the Secretary of State for the Colonies in 1945.* London: His Majesty's Stationery Office, 1946. p. 4–5.

[16] Ibid.

[17] Aside from the Palestine Mandate of the League of Nations, the legal basis of Jewish education in Palestine was also provided by the Palestine Order in Council of 1922. Article 82 recognized Hebrew, in addition to English and Arabic, as an official language in Palestine, thus legitimizing its use as a medium of instruction in the Jewish schools.

[18] The responsibilities of the Palestine Government in education and the structure and functions of its Department of Education were outlined in the Education Ordinance of 1933 which with certain changes is also in effect in the State of Israel. For text, see Ruth Stanner. *The Legal Basis of Education in Israel.* Jerusalem: Ministry of Education and Culture, 1963. p. 113–24.

Government—which in reality meant only the Arab—schools. The Government Department of Education's relationship with the Jewish public school system [19] was to a large extent only indirect.

The Jewish public school system continued to operate under the auspices of the Zionist Council until 1929, when it was taken over by the Jewish Agency. In 1932, general responsibility for administration of the school system was entrusted to the *Va'ad Leumi* (the General Council of the Jewish Community in Palestine). Although an autonomous body exercising delegated governmental or quasi-governmental functions, the *Va'ad Leumi* cooperated closely with the Government Department of Education on matters of budget, teacher licensure, and school inspection.

The Government Director of Education was usually kept informed about developments in the Jewish sector of the educational system by his Jewish Assistant Director and five Jewish inspectors who constituted the Jewish branch of the Department.

The "Trends" System

The differences in the historical and cultural backgrounds of the two major national and religious groups inhabiting Palestine and their conflicting political aspirations led to the establishment of what in reality became two separate educational systems: the Arab (Government) and the Jewish. The separatist effect of education in the country as a whole was further aggravated within the Jewish school system by the evolution and flourishing of the so-called "Trends" system.

Before the State of Israel was established, the Jewish school system embraced three separate educational organizations (Trends) whose philosophies, curricula, and general programs tended to reflect the different outlooks of the three major Zionist parties supporting and operating them. The development of the Trends system was encouraged by the virtual autonomy the Jews enjoyed in the field of education, the diversity of the Jewish population, and the three different social and political philosophies of the major Zionist parties.[20]

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[19] During the Mandate period, the Jewish public school system was neither free nor compulsory and included those kindergartens, elementary and secondary schools, and teacher-training schools (seminaries) which were controlled and financed by the *Va'ad Leumi* and various statutory authorities. For details, see p. 23-24.

[20] Notwithstanding the differences in their social, economic, and political outlook, however, the Zionist parties were united in their dedication to the establishment of a Jewish National Home in Palestine.

These three parties were the General Zionist, the *Mizrahi*, and the General Federation of Jewish Labor (*Histadrut*). After the State of Israel was established in May 1948, the *Agudat Israel* was also given coequality to operate its own schools.[21]

The three Trends enjoyed virtual autonomy in determining the curricula and syllabi of their schools, hiring their teachers, and inspecting their schools. Each Trend had a Trend Schools Council, whose head, the Chief Inspector, represented it in the Department of Education of the *Va'ad Leumi*.

The separatist tendencies inherent in the Trends system were further intensified in the years immediately before the State of Israel was established, when separate political parties emerged and developed within the Labor and Zionist movements. These parties gave rise to a number of sub-Trends, which were particularly noticeable in the *Kibbutzim* and *Moshavim*.[22]

Administration

The schools of the Jewish Community operated under the auspices of the following central administrative bodies stipulated in the Education Code of the *Va'ad Leumi*:

1. The *Va'ad Leumi*, a political and administrative organ exercising supreme authority over the educational system of *Knesset Israel*.
2. The Department of Education, an executive body headed by a Director of Education and three Chief Inspectors representing the three Trends[23] that administer the school system.
3. The Executive Committee, composed of six members appointed by the *Va'ad Leumi*[24] and having decision-making powers in all administrative and financial matters.
4. The Education Committee (*Va'ad Hakhinukh*), composed of 13 members appointed bi-annually by the *Va'ad Leumi*[25] and serving in an advisory capacity for pedagogical matters.

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[21] Although the Trends were abolished in the public school system in 1953 (see p. 43), their lingering influences are still felt in some areas of Israeli education. The religious Trend, for example, is in practice very much alive in both the religious State and the "recognized" (see p. 43) institutions, and the labor Trend is recognizable in the *kibbutzim*.

[22] See p. 14–15.

[23] See par. 2 above.

[24] The membership of the Executive Committee consisted of the Director of Education (Chairman), three individuals representing the three Trends, a representative of the Municipality of Tel Aviv, and a representative of the Parents' Organization of the older Jewish Settlements. Colonial Office. *The System of Education of the Jewish Community in Palestine*. op. cit p. 12.

[25] The *Va'ad Hakhinukh* included the Director of Education (Chairman), seven representatives of the Trend Schools Councils, three teachers nominated by the (Jewish) Teachers' Association of Palestine to represent the three Trends, a nominee of the Hebrew University, and an appointee of the Executive Committee. Ibid. p. 13.

5. The Trend Schools Councils, composed of 10 to 12 members (parents, teachers, and school inspectors) and operating within the framework of the *Va'ad Leumi.* (Their primary function was to protect the interests of the educational Trends.)
6. The Inspectorate, composed (in 1944–45) of about 30 inspectors named mostly by the Trend Schools Councils and charged with the inspection of the Trends schools. (A few specialist inspectors, such as those for manual work and physical education, could visit every school, regardless of its Trend.)

Although the Education Code [26] clearly outlined the powers and functions of the various executive and administrative organs, it failed to acquire statutory validity, for it was never submitted to the Palestine Government for approval. Furthermore, it failed to regulate such educational matters as those pertaining to the structure and functions of the school system, the curricula and syllabi for the various school levels and grades, or the qualification standards and remuneration system for teachers. As a result, the divisive tendency inherent in the Trends system was further enhanced and the type and quality of education offered in the various communities varied considerably.

Aside from its cooperation with the Government Department of Education, the *Va'ad Leumi* worked closely with the local education authorities (Municipal Councils, Local Councils, and Village Authorities) for the building and administering of schools. Depending on their wealth, size, and importance, the local education authorities maintained the buildings, supplied the equipment, and participated in the appointment of teachers.

The lack of centralized authority, however, often resulted in confusion as to the location of new schools, the assignment and remuneration of teachers, the nature of the curriculum, and other educational matters. The initiative for educational policies and actions had not always come from the *Va'ad Leumi;* it frequently came from the local educational authorities, the Trends, or even spontaneously organized zealous groups that usually presented the *Va'ad Leumi* with a *fait accompli.*

Finance

One of the factors contributing to the autonomy of the *Va'ad Leumi* in administering the Jewish public school system was the great financial burden assumed during the Mandate period. Until 1922 the Government provided no assistance to the Jewish school system, but between 1922 and 1925 it offered small annual per capita grants based on the number of pupils enrolled in the Community schools. From 1926 to 1933, the Palestine Government allocated 20 percent of its education budget to the Jewish school system, calculated in a manner to reflect the ratio of the Jewish population to the rest of Palestine's population.

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[26] For text of the Education Code see, Ruth Stanner. *The Legal Basis of Education in Israel,* op. cit., p. 74–82.

Beginning with 1933 the formula was again changed, with grants intended to reflect the proportion of Jewish and Arab children in the 5-to-15 age group. In reality, however, Government grants to the Jewish school system averaged only about 10 percent per year. Approximately 80 percent of the cost of Jewish education was covered by local Jewish sources. Of these, about half was in the form of school fees paid by the children's parents. With the exception of the Municipality of Tel Aviv, which abolished school fees for elementary education during the last few years of the Mandate period (excepting small registration fees) only the collective villages (*Kibbutzim*) and smallholders' cooperative settlements (*Moshavim*) [27] offered free education.

Table 3 shows the level of the 1942–43 and 1944–45 education budgets and the sources of income in Palestine pounds.

Table 3.—The education budget, by source of income: 1942-43 and 1944-45
[In Palestine pounds]

Source of income	1942–43	Percent	1944–45	Percent
Total	**820,000**	**100.0**	**1,489,563**	**100.0**
Jewish agency	46,500	5.7	116,760	7.9
Local authorities and local Jewish communities	326,173	40.0	556,000	37.3
Palestine Government	92,741	11.5	127,082	8.5
School fees	305,000	37.0	584,000	39.2
Va'ad Leumi general funds	3,000	0.3	4,000	0.3
Unclassified[1]	46,586	5.5	101,721	6.8

[1] The "unclassified" source provided funds to cover a deficit of 16,286 Palestine pounds (2.0 percent) incurred by the Education Department of the *Va'ad Leumi* in 1942-43 and of 37,721 Palestine pounds (2.5 percent) in 1944-45.

SOURCE OF DATA: Moshe Avidor. *Education in Israel.* Youth and Hechalutz Department of the Zionist Organization, 1957. p. 26.

General Zionist Schools

Operated by the General Zionists and having a positive attitude towards the principles of Jewish religion, the General Trend schools followed a national-Zionist orientation. They emphasized the development of Hebrew culture and the appreciation of national values. Aside from its Jewish-oriented subjects, the curriculum was fairly standard, as can be seen in table 4. Although a relatively large percentage (9 to 11 hours) of the curriculum was devoted to Jewish-oriented subjects, the General Zionists believed that religious training and the observance of rituals were matters for the home and the synagogue.

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[27] Concerning the schools of the *Kibbutzim*, see p. 70–71.

Table 4.—Number of hours per week, per subject, in the General Trend elementary school for boys and girls: 1944-45[1]

Subject	Grade							
	1	2	3	4	5	6	7	8
Total	24	24	26	28	33	33	33	33
Arithmetic	Unspecified	Unspecified	4	4	5	5	5(4)	5(4)
Bible			6	5	6(5)	5	5	4
Drawing, modeling			0	2	2	2(1)	2(1)	2(1)
English			0	0	5	5	4	4
Gardening			0	2(1)	2(1)	2(1)	1	1
Geography			[2] 6(5)	0	2	2	2	2
Hebrew			6(5)	7(6)	5	4	4	5
History			0	0	0	2	3(2)	3(2)
Mishnah [3]			0	0	0	0	2	2
Nature study			0	[4] 4	2	2	2	2(3)
Physical training			2	2	2	2	2	2
Singing			2(1)	2(1)	2(1)	2(1)	1	1

[1] The figures within parentheses denote the hours provided for girls. The curriculum for the girls also provided 3 hours of handwork and sewing a week in grades 3 through 8.

[2] Including "Palestinography."

[3] The first part of the Talmud, containing traditional oral interpretations of scriptural ordinances.

[4] Including "Geography."

SOURCE OF DATA: Colonial Office. *The System of Education of the Jewish Community in Palestine. Report of the Commission of Enquiry Appointed by the Secretary of State for the Colonies in 1945.* London: His Majesty's Stationery Office, 1946. p. 104.

Mizrahi Schools

Supported and administered by an Orthodox Zionist political movement known as the *Mizrahi,* which represented the religious segment of the Jews, the schools bearing the name *Mizrahi* offered a religion-oriented program with emphasis on the inculcation of religious beliefs and the observance of rituals. Since the Judaeo-Hebraic subjects represented over 50 percent of the curriculum, the weekly schedule of hours in grades 5 through 8 of the boys' schools of the *Mizrahi* Trend was heavier in comparison with that of the corresponding school of the General Trend (table 5). The teachers of both secular and religious subjects were expected to be practicing Jews.

The Zionist Conference of London in 1920 recognized both the General and the *Mizrahi* Trends as representing two distinct categories of Jewish national schools.

Table 5.—Number of hours per week, per subject, in the *Mizrahi* Trend schools for boys and girls: 1944-45

Subject	Grade 1	2	3	4	5	6	7	8
				BOYS' SCHOOLS				
Total	**24**	**24**	**26**	**28**	**35**	**35**	**36**	**36**
Arithmetic	Unspecified	4	4	4	4	3	3	3
Biblical chants		0	0	[1]0	1	1	1	1
Drawing, singing and physical training		0	3	2	2	2	3	3
English		0	0	0	5	5	4	4
Explanation of prayers and laws		0	0	[2]6	0	0	0	0
Geography		0	0	0	2	2	2	2
Hebrew		5	4	4	4	3	3	3
History		0	0	0	0	2	2	3
Mishnah[7]		0	0	0	[3]8	0	0	0
Nature study and physics		0	0	0	2	2	2	2
Palestinography		3	2	2	0	0	0	0
Pentateuch		6	7	6	0	0	0	0
Pentateuch with Rashi commentary		0	0	0	3	2	2	2
Prayers		6	6	[4]0	0	0	0	0
Prophets and chronicle		0	0	4	4	4	4	3
Talmud		0	0	0	[5]0	9	10	10
				GIRLS' SCHOOLS				
Total	**24**	**24**	**26**	**28**	**33**	**33**	**33**	**33**
Arithmetic	Unspecified	5	4	4	4	4	4	3
Drawing		0	0	1	1	1	1	1
English		0	0	0	5	5	4	4
Explanation of prayers		0	0	0	[6]2	1	1	1
Geography		0	0	0	2	2	2	2
Handwork and sewing		0	2	3	3	3	3	3
Hebrew		6	5	4	5	3	3	3
History		0	0	0	0	2	2	3
Mishnah[7] and laws		0	0	0	0	2	2	2
Nature studies and physics		0	0	0	2	2	2	2
Palestinography		3	3	3	0	0	0	0
Pentateuch		5	5	3	3	0	0	0
Pentateuch and Rashi commentary		0	0	0	0	2	2	2
Physical training		0	1	1	1	1	2	2
Prayers		5	5	5	[8]0	0	0	0
Prophets and chronicle		0	0	3	4	4	4	4

[1] Included in "Explanation of prayers and laws."

[2] Includes "Biblical chants" and "Prayers."

[3] Includes "Talmud."

[4] Included in "Explanation of prayers and laws."

[5] Included in "Mishnah."

[6] Includes "Prayers."

[7] The first part of the Talmud, containing traditional oral interpretations of scriptural ordinances.

[8] Included in "Explanation of prayers."

SOURCE OF DATA: Colonial Office. *The System of Education of the Jewish Community in Palestine.* (Report of the Commission of Enquiry Appointed by the Secretary of State for the Colonies in 1945). London His Majesty's Stationery Office, 1946. p. 104-05.

Histadrut Schools

The educational institutions of the *Histadrut* (General Federation of Jewish Labor) attached less importance to Jewish religious subjects than did either the General or the *Mizrahi* Trend schools. Although the Labor schools, as they were called, devoted considerable attention to Bible studies, religion was usually approached from the historical and literary points of view. The curriculum emphasized practical subjects and social studies (table 6) and included a course on the labor movement in grades 7 and 8. Many of the Labor schools paid special attention to developing skills, both in industrial handicrafts and agriculture.

Table 6.—Number of hours per week, per subject, in the Labor Trend coeducational elementary schools: 1944-45

Subject	Grade							
	1	2	3	4	5	6	7	8
Total	29	29	30	33	40	41	41	41
Ancient literature	Unspecified	Unspecified	0	0	0	0	1	1
Arithmetic and algebra			5	5	6	5	4	4
Bible			3	4	4	4	3	3
Drawing, modeling			2	2	2	2	2	1
English			0	0	5	5	4	4
Geography			0	0	2	2	2	2
History of culture and Ancient history			0	1	1	0	0	0
Jewish affairs, Zionism, Labor movement			0	0	0	0	1	2
Jewish and general history			0	0	0	2	3	3
Language: grammar, writing			0	0	2	2	2	2
Nature study			0	3	3	4	4	4
Palestinography			4	2	1	0	0	0
Physical labor, sewing, handwork, gardening, and farming			5	5	6	6	7	7
Physical training			2	2	2	2	2	2
Reading (literature)			7	7	4	4	3	3
Singing			2	2	1	1	1	1
Social matters (teacher-pupil discussions)			0	0	1	2	2	2

SOURCE OF DATA: Colonial Office. *The System of Education of the Jewish Community in Palestine. Report of the Commission of Enquiry Appointed by the Secretary of State for the Colonies in 1945.* London: His Majesty's Stationery Office, 1946. p. 105.

The schools were recognized by the Zionist Organization in 1926 as forming part of a separate Labor Trend, and in 1938 they were included in the centralized administrative network of the *Va'ad Leumi*.

Agudat Israel Schools

Established in the 1930's by an ultra-orthodox movement, the *Agudat Israel*, the schools operated by this movement had a 1948 enrollment of about 4,000, mostly elementary. The *Agudat Israel*, having no association with the Zionist Organization, refused to tie its school network with the *Va'ad Leumi*. The Government Department of Education supervised and partially financed the *Agudat Israel* schools; and after the State of Israel was established in May 1948, the movement entered the Provisional Government. Recognized as forming an integral part of the *Agudat* Trend, the *Agudat Israel* schools were granted coequal status with the other Trend schools. Their curriculum was religion-centered, with a large percentage of school time devoted to Judaeo-Talmudic studies.

Schools and Institutes

During the Mandate period the organizational pattern of the Jewish public school system closely followed that of European systems, with some American influences noticeable, especially at the elementary-secondary level.

In spite of their political differences and conflicting philosophies, each of the three Trends controlled and operated various types of educational institutions. Of these types by far the most developed, both in terms of enrollment and number of institutions, was the elementary school system.

Kindergartens

Maintained primarily by municipal and local authorities, the kindergartens operating within the *Va'ad Leumi* system admitted children at the age of 4 [28] and kept them until the age of 6. In 1944–55, children attending 339 public kindergartens numbered 12,490, and those attending private kindergartens, according to estimates, 5,000.

Elementary Schools

Children entered the elementary school at age 6. Elementary education consisted of eight grades,[29] and the curriculum of the schools varied in terms of the Trend supporting them (tables 4, 5, and 6). The General Zionist and Labor schools were usually coeducational; the *Mizrahi* favored separate schools for boys and girls. The schools were open for a minimum of 210 days per year with a 4-hour school day for the lower grades and a 6- to 7-hour one for the upper grades. Although there was no compulsory education during the Mandate period, most Jewish children of school age did attend elementary school.

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[28] In the *Kibbutzim* and *Moshavim* the children were admitted at age 3. The municipal kindergartens, however, admitted them only at age 5.

[29] The elementary schools normally included children in the 6 to 14 age group (grades 1 through 8), but some schools offered so-called "continuation classes" for children above 14. During the 1944–45 academic year, 832 pupils attended these classes. See tables 8 and 9.

During the 1944–45 academic year, the 266 elementary schools operated by the three Trends were attended by 54,809 pupils.[30] In addition, 662 pupils attended three schools not associated with any Trend, and an estimated 5,000 children received some type of elementary education under the auspices of the *Talmud Torah*[31] or *Kuttab*[32] schools which they attended.

Secondary Schools

Three kinds of academic secondary schools were in existence during the Mandate period: (1) Offering grades 1 through 12 (for pupils aged 6 to 18), of which the first four were called "preparatory"; (2) offering grades 7 through 12—with children admitted at age 12, that is, after having completed 6 years of elementary education; (3) offering grades 9 through 12 for graduates of the 8-year elementary schools.

Financed through tuition fees and grants from municipal and local authorities, secondary education was offered primarily in the cities, with most of the schools concentrated in Tel Aviv, Haifa, and Jerusalem. Of the 28 secondary schools operating under the supervision of the *Va'ad Leumi,* 16 were concentrated in these three cities (table 7).

Secondary education was dominated by the General Zionist Trend. Of the 9,527 students enrolled in the 28 secondary schools in 1944–45, 8,306 attended the 20 schools controlled by the General Zionists (table 8). Of the total of 9,527 students enrolled in the secondary schools supervised by the *Va'ad Leumi,* however, only 5,322, i.e. 55 percent were in secondary grades proper (grades 9 through 12). With the exception of the Talpiot Secondary School of Tel Aviv, a girls' school, all the secondary schools were coeducational.

Aside from the standard secondary school subjects, the Judaeo-Hebraic subjects occupied a central place in the curriculum.

Vocational Schools

Offering 3- to 4-year courses designed for elementary school graduates, the vocational schools aimed to combine general education with training for particular skills and trades. In 1944–45, there were 16 vocational schools

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[30] For their distribution by Trend, see table 9.

[31] Schools offering primarily religious training.

[32] Primitive schools operating in private homes with practically no educational facilities.

Table 7.—Selected data on secondary schools operating under the supervision of the Department of Education of the *Va'ad Leumi*, by city and type of school: 1943-44 and 1944-45

City and type of school	Date of founding	Total pupils	8 elementary grades			4 secondary grades		
			Number of pupils	Number of classes	Average number of pupils per class	Number of pupils	Number of classes	Average number of pupils per class
1	2	3	4	5	6	7	8	9
Total (1943-44)[1]		**8,764**	**3,995**	**125**	**32**	**4,769**	**152**	**31**
Total (1944-45)[1]		**9,527**	**4,205**	**135**	**31**	**5,322**	**169**	**31**
Haifa								
Total		**2,273**	**1,611**	**46**	**35**	**662**	**20**	**33**
Beit Sefer Reali	1914	1,378	1,019	26	39	359	10	36
Gymnasia Bialik	1928	490	303	10	30	187	5	37
Gymnasia Hugim	1934	405	289	10	29	116	5	23
Jerusalem								
Total		**1,637**	**855**	**25**	**34**	**782**	**25**	**31**
Gymnasia Bagrut	1939	88	0	0	0	88	4	22
Hebrew Gymnasia (Rehavia)	1908	731	404	11	37	327	8	41
Hebrew Secondary School (Beit Hakkerem)	1935	254	78	2	39	176	5	35
Secondary School Beit Khinukh	1939	97	0	0	0	97	4	24
Secondary School Ma'ale	1931	467	373	12	31	94	4	23
Petach Tikvah								
Gymnasia Ahad Haam	1926	528	320	8	40	208	5	42
Tel Aviv								
Total		**3,676**	**1,110**	**41**	**27**	**2,566**	**69**	**37**
Ben-Jehuda College	1934	143	114	8	14	29	3	10
Gymnasia Balfour	1930	578	261	8	33	317	7	45
Gymnasia Herzlia	1906	1,187	325	10	33	862	19	45
Gymnasia Moriah	1934	158	0	0	0	158	8	20
Gymnasia Shalva	1929	409	212	7	30	197	5	39
Gymnasia Talpiot	1929	152	0	0	0	152	5	30
High School of Commerce	1919	796	198	8	25	598	14	43
New Secondary School	1937	253	0	0	0	253	8	32
Other Places								
Total		**650**	**99**	**5**	**20**	**551**	**33**	**17**
Afule-General	1938	36	0	0	0	36	4	9
Afule-Mizrahi	1938	31	0	0	0	31	3	10
Givatayim	1938	44	0	0	0	44	2	22
Hadera	1939	65	0	0	0	65	4	16
Pardess-Hanna (Agricultural Secondary School)	1934	143	55	2	28	88	4	22
Ramat-Gan	1939	129	25	1	25	104	6	17
Rehovot	1938	58	0	0	0	58	3	19
Rishon-Le-Zion	1939	62	0	0	0	62	3	21
Tiberias	1937	82	19	2	9	63	4	16

[1] The number of secondary schools in 1943-44 was 26 and in 1944-45, 28.

SOURCE OF DATA: Colonial Office. *The System of Education of the Jewish Community in Palestine. Report of the Commission of Enquiry Appointed by the Secretary of State for the Colonies in 1945.* London: His Majesty's Stationery Office, 1946. p. 106.

with an enrollment of about 1,600. Of these, 9 schools with 1,067 students operated within the public school system and belonged overwhelmingly to the General Zionist and Labor trends (table 9). Aside from these insti-

Table 8.—Number of pupils and teachers, kindergarten through teacher-training college, in schools operated within the *Va'ad Leumi* system: Selected years, 1920-21—1944-45

Year	Total, all levels		Kindergarten		Elementary		Secondary		Vocational		Teacher-Training	
	Pupils	Teachers	Pupils	Teachers	Pupils	Teachers	Pupils	Teachers	Pupils	Teachers	Pupils	Teachers
1	2	3	4	5	6	7	8	9	10	11	12	13
1920-21	12,830	533	2,713	127	8,368	305	992	63	532	10	225	28
1925-26	16,243	654	3,036	107	10,770	412	1,365	69	779	31	293	35
1930-31	22,533	897	5,000	177	15,031	544	1,489	86	513	45	500	45
1935-36	39,701	1,458	6,398	228	29,472	1,002	2,603	149	738	29	490	40
1940-41	58,692	2,296	6,211	228	44,818	1,569	6,307	382	539	39	817	78
1941-42	62,807	2,367	7,398	267	46,690	1,510	7,335	474	609	41	775	75
1942-43	66,739	2,615	8,485	308	49,181	1,638	7,846	528	603	47	624	94
1943-44	[1, 2] 73,104	3,324	1,049	410	51,672	2,175	8,929	567	734	65	720	107
1944-45	[2] 79,441	3,652	2,490	469	55,471	2,422	9,527	613	1,067	41	886	107

[1] There is a slight discrepancy between the total number of pupils given here (73,104) and the corresponding figure given in table 8 for the same year (73,133), taken from the *Annual Report of the Government Department of Education.*

[2] In 1943-44, continuation classes had an enrollment of 789; and in 1944-45, 832.

SOURCE OF DATA: Colonial Office. *The System of Education of the Jewish Community of Palestine. Report of the Commission of Enquiry Appointed by the Secretary o State for the Colonies in 1945.* London: His Majesty's Stationery Office, 1946. p. 102.

tutions offering training in industrial skills, there were 15 that offered training in various agricultural fields. The latter were established primarily by voluntary and philanthropic organizations.

Teacher-Training Colleges

Admitting graduates of the 8-year elementary schools and the secondary schools, the teacher-training "colleges" offered a 2-year course. In 1944–45, there were eight such schools of which two, privately operated, trained teachers for the kindergartens. The six other schools—three belonging to the General Zionist Trend and three to the *Mizrahi*—were attended by 886 pupils (table 9).

The teacher-training schools were plagued by perennial financial problems whose effects were often felt in the caliber of the training offered. Nevertheless, the teachers appear to have performed a herculean pioneering task in the development of Hebrew education in Palestine.[33]

Table 9.—Number of pupils and schools, kindergarten through teacher-training college, in the Jewish educational system, by Trend: 1944–45

Trend	Total,[1] all levels		Kindergarten		Elementary		Secondary		Vocational		Teacher-training	
	Pupils	Schools	Pupils	Schools	Pupils	Schools	Pupils	Schools	Pupils	Schools	Pupils	Schools
1	2	3	4	5	6	7	8	9	10	11	12	13
Total	**79,441**	**651**	**12,490**	**339**	**55,471**	**269**	**[2]9,527**	**28**	**1,067**	**9**	**886**	**6**
General	42,311	231	5,632	116	27,252	86	8,306	20	564	6	557	3
Labor	17,696	267	4,574	161	12,382	100	297	4	443	2	0	0
Mizrahi	18,772	150	2,284	62	15,175	80	924	4	60	1	329	3
Unclassified	662	3	0	0	662	3	0	0	0	0	0	0

[1] An enrollment of 832 in continuation classes had the following Trend distribution: General: 30; Labor: 703; *Mizrahi*: 22, and Unclassified: 77.

[2] Of the 9,527 pupils in secondary schools, 4,205 were in elementary grades and 5,322 in secondary grades.

SOURCE OF DATA: Colonial Office. *The System of Education of the Jewish Community in Palestine. Report of the Commission of Enquiry Appointed by the Secretary of State for the Colonies in 1945.* London: His Majesty's Stationery Office, 1946. p. 103.

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[33] For details on teacher training institutes, see p. 132–55. For information on the institutions of higher learning, see p. 73–84.

Enrollment

During the Mandate period, the enrollment in the schools that operated both within and outside the *Va'ad Leumi* system tended to keep pace with the increase in the total Jewish population of Palestine. Between 1922 and 1944, total enrollment in the Jewish schools gradually increased from 18,145 to 99,469. Throughout these years, enrollment in the Jewish schools represented, on an average, close to 19 percent of the total Jewish population. The overwhelming majority of the school population was enrolled in the institutions operated within the framework of the *Va'ad Leumi* Jewish public school system (table 10).

By far the most popular institutions in terms of enrollment were the primary schools. Of the nearly 80,000 children registered in the *Va'ad Leumi* system in 1944–45, over 55,000 were in primary grades (table 8). Almost half of these in turn were in the schools belonging to the General Trend.

Although the General Trend enjoyed a relative parity with the other Trends in the sphere of preprimary, primary, and vocational education and teacher training, it occupied a dominant position in secondary education. Of the 28 secondary schools operating in 1944–45 with a total enrollment of 9,527, 20 schools with 8,306 students were owned, maintained, and operated by the General Trend.

Table 10.—Number of Jewish pupils, teachers, and schools in the Jewish public educational system and outside the system, and percent of total number of Jewish pupils in relation to the total Jewish population of Palestine: Selected years, 1922-44.

[. . . indicates that source did not show any figures]

Year	Education in the Jewish system					Education outside the Jewish system					Jewish population		
	Pupils			Teachers	Schools	Pupils			Teachers	Schools	Total	Number of children in school	Percent of children in relation to total
	Total	Boys	Girls			Total	Boys	Girls					
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1922	12,436	. . .	. . .	374	131	5,709	. . .	. . .	. . .	. . .	83,790	18,145	22
1925	17,174	8,211	8,963	707	177	9,658	6,011	3,647	346	78	149,640	26,832	18
1931	22,070	10,446	11,624	1,021	266	12,049	7,413	4,636	622	117	174,606	34,119	20
1936	41,147	19,902	21,245	1,704	304	20,001	11,730	8,271	1,163	200	384,078	61,148	16
1940	56,990	27,687	29,303	2,117	419	26,486	. . .	. . .	. . .	320	463,535	83,476	18
1944	73,133	. . .	. . .	2,224	501	26,336	. . .	. . .	. . .	324	528,702	99,469	19

SOURCE OF DATA: Colonial Office. *The System of Education of the Jewish Community in Palestine.* (Report of the Commission of Enquiry Appointed by the Secretary of State for the Colonies in 1945). London: His Majesty's Stationery Office, 1946. p. 100.

Evaluation

At the request of the High Commissioner for Palestine, the British Secretary of State for the Colonies appointed in August 1945 a Commission of Enquiry to investigate the educational system of the Jewish Community in Palestine. In its 1946 report,[24] the Commission, headed by Sir Arnold McNair, concluded that the Jewish public school system suffered from certain weaknesses described in the paragraphs immediately following:

1. As the General Council of the Jewish Community in Palestine, the *Va'ad Leumi* was under the strong political influence of the three major parties of the Community—the General Zionist, *Mizrahi* and Labor—and as such its educational policies and administration were inevitably responsive to these parties' pressures.
2. The decentralized administrative system with practical responsibility for the administration of the various Trend schools vested in the Trend Schools Councils made all but impossible a proper location of responsibility. The conflicting views and loyalties of the Chief Inspectors representing the Trends hampered the effectiveness of the Director of the Department of Education. Instead of providing for a strong and efficient educational system based on the principle of individual personal responsibility, they created a system of checks and balances designed to "satisfy mutual lack of confidence."
3. The existence of three types of semi-independent school systems with their separate inspectorates deprived the Jewish public school system of "one of the principal benefits of school inspection, namely the experience acquired from comparative observation of schools of various types."
4. The inability of the *Va'ad Leumi* to control the Trends and groups of parents in their zeal for establishing schools often led to buildings being erected without regard to cost, justification in terms of enrollment, or educational priorities. Such haphazard actions taken by the Trends, whether with or without the cooperation of citizens' groups, made long-range educational planning by a centralized authority all but impossible.
5. The organizational-administrative structure of the *Va'ad Leumi* failed to give adequate representation to the local education authorities which were gradually assuming an increasing share of the educational burden.[25]

The Commission made a number of recommendations designed to streamline the administrative structure and the educational system of the Jewish Community, but the intervening historical changes prevented their immediate implementation. The Ministry of Education and Culture of the newly established State of Israel adopted some of the proposals and implemented them in light of the conditions and requirements of the new State.

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[24] Op. cit. Some of the recommendations included in the Commission of Enquiry report were incorporated originally in the memoranda prepared in 1939, 1940, and 1941 by Mr. Farrell, then Government Director of Education. These memoranda dealt with the Trends and the administration of the schools, the terms of service for teachers, and the curriculum of the various schools, respectively.

[25] Ibid, p. 16-17.

III. The Educational System: Organizational Framework

THE SCOPE of State education in Israel is set forth in Article 2 of the 1953 State Education Act. According to this Article, State education is based "on the values of Jewish culture and the achievements of science, on love of the homeland and loyalty to the State and the Jewish people, on practice in agricultural work and handicraft, on *Khalutzic* (pioneer) training, and on striving for a society built on freedom, equality, tolerance, mutual assistance and love of mankind." [1]

The Ministry of Education and Culture

During the interim period, May 1948–March 1949, the Provisional Government, established with the coming of national independence on May 14, 1948, there was no Ministry of Education. Concerned primarily with the urgent tasks of the military and economic survival of the State, the Provisional Government was content to let the Department of Education of the *Va'ad Leumi* [2] of the Mandate period continue to exercise supreme authority over the educational system. Acting under the supervision of a Cabinet Committee of six members, that Department transformed the pre-State Jewish National School System [3] into the State School System.

In addition to the schools that operated originally under the auspices of the National System, the new administrative setup also acquired jurisdiction over most Jewish schools outside the system and over the Arab schools. The Department of Education (*Va'ad Leumi*) continued to function in this manner until March 1949, when a permanent Government was formed on the basis of the parliamentary elections held 2 months earlier. The new government also included a Ministry of Education and Culture (*Misrad Hakhinukh Vehatarbut*) headed by a full-fledged Cabinet member.

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[1] Ruth Stanner. *The Legal Basis of Education in Israel.* Jerusalem: Ministry of Education and Culture, 1963. p. 169.

[2] See p. 22–23.

[3] See p. 19–34.

Soon after the establishment of the new Government, however, education emerged as one of the major causes of conflict among the coalition partners. The influx of immigrants and the competition of political parties for the newcomers' political allegiance by using their respective Trend schools as incentives, coupled with bickering within and among the religious groups, gave rise to a series of intragovernmental crises which eventually led to the dissolution of the *Knesset* (Parliament) in February 1951.[4] The weaknesses inherent in the Trend system were soon recognized and the newly elected Second *Knesset* (1951–55) managed to overcome them by adopting the State Education Act of 1953.[5]

Structure

The administrative organization the Ministry inherited from the *Va'ad Leumi* was highly centralized. The educational system of the pre-State period had tended to become increasingly centralized in reaction to the separatist effects of the Trends and in response to the requirements of the school units.

Owing to the importance attached to education in the new nation's life, the Ministry of Education and Culture not only preserved the inherited organizational setup, but also tended during the first few years of its existence further to centralize it. This was necessitated by both the introduction of free and compulsory education in 1949 and the ever-exacerbating educational problems caused by the influx of the many culturally varied groups.

Also decisive in this respect were the demands placed upon the Ministry by various teacher and educational associations that preferred to bargain with a centralized unit rather than with a multitude of local and financially insecure private and governmental institutions. In April 1953, the Ministry assumed full responsibility for the payment of salaries to teachers employed in the elementary school system.[6]

With the large increase in enrollment and the expansion of the school system as a whole, however, the Ministry found it more efficient to decentralize some of its administrative functions while retaining its policy-determining powers.

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[4] The first major crisis occurred in November 1950, when Mr. Zalman Shazar, the third President of the Republic, who at the time was Minister of Education and Culture, felt compelled to resign his position.

[5] See p. 42–44.

[6] This was brought about at the insistence of the highly influential Teachers' Association, whose members until April 1953 were paid jointly by the central government and local authorities. For more information on the Teachers' Association, see p. 154–55.

The organizational structure of the Ministry as of December 1964 is shown in figure 1. The Ministry is headed by a Minister of Education and Culture (*Hasar*), who is assisted by two Deputy Ministers (*Sgan Hasar*). The staff operates under the guidance of a Director General (*Menahel Klali*),[7] appointed with the approval of the Cabinet. He is assisted by a Deputy Director General (*Mishne Lemenahel Klali*) and five Assistant Directors General (*Sgan Hamenahel Haklali*). Each of these five has a variety of responsibilities, as figure 1 discloses. In addition and not under the Assistant Directors General, the Ministry has a number of departments, offices, and sections, each with tasks and responsibilities in various areas of education and culture.[8]

Conforming with the Ministry's decentralization policies after the 1953 Education Act was adopted, 12 district offices were established in the 6 regional administrative units of the country. Of these, six are in elementary education,[9] three in secondary [10] education, and three in culture.[11]
Each district office is headed by a District Inspector appointed by and acting on behalf of the Minister.[12]

Functions

The Ministry has clearly defined functions. Among other things, it is to do the following:

- Direct and plan the country's educational system.
- Grant financial assistance to State, State-religious, Arab, and other officially recognized schools.
- Plan curricula and syllabi.
- Supervise all official schools and all subjects studied.
- Implement education laws and regulations.

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[7] See p. 46–48 for details on the functions and powers of the Director General.

[8] For details on the nature and functions of these organizational units in elementary, secondary, teacher, and higher education (secular, religious, and Arab) see p. 46–48 of this chapter and also see chapters IV, V, and VI.

[9] The six district offices of the elementary school systems are Central, Haifa, Jerusalem, Northern, Southern, and Tel Aviv.

[10] Notwithstanding the technical difference between postelementary—or postprimary—(*beit sefer al-yesodi*) and secondary schools (*beit sefer tikhon*), the former traditionally denoting academic-vocational and teacher-training institutions and the latter exclusively academic ones, in this study the term *secondary* is employed to denote the vocational, agricultural, and academic institutions above primary school level.

[11] The three district offices for secondary education and culture are Haifa and Northern, Jerusalem and Southern, and Tel Aviv and Central.

[12] For the school-inspection system see p. 47–48.

- Establish and temporarily maintain primary schools for new immigrant children.
- Initiate and guide educational research and testing.
- Prepare and administer matriculation or maturity (*Bagrut*) examinations.
- Support and supervise recreational and extracurricular activities.
- Plan and supervise summer camps.
- Organize school lunch programs.
- Grant assistance to *Gadna* (Youth Corps), multipurpose youth centers, and sport organizations.
- Grant financial assistance to higher education institutions and evaluate the degrees they award.
- Represent Israel in UNESCO.[13]

Educational Responsibilities of Other National Government Entities

Although the Ministry of Education and Culture has overall control or policy-delineating powers in education as a whole, other Government entities share responsibility for the nature and content of education, especially secondary. Thus, while the Ministry has virtually exclusive jurisdiction over the free and compulsory elementary school system, it shares some responsibility for secondary education, particularly agricultural and vocational, with the Ministries of Agriculture and Labor, respectively. The Ministry of Religions plays an important role not only by operating a series of *Yeshivot* (high schools of religious studies), but also by supervising religious observance in the system of religious State education.[14] The Ministry of Social Welfare has jurisdiction over the planning and supervision of school social services, special clubs, and some vocational-training centers. It also maintains a number of institutions for wayward and delinquent youths and for physically and mentally handicapped children.[15]

An important role in the educational process is also played by the Jewish Agency for Israel. Its Department for the Absorption of Immigrants operates multi-purpose youth centers and, in cooperation with certain women's organizations, nurseries and kindergartens. It also provides scholarships

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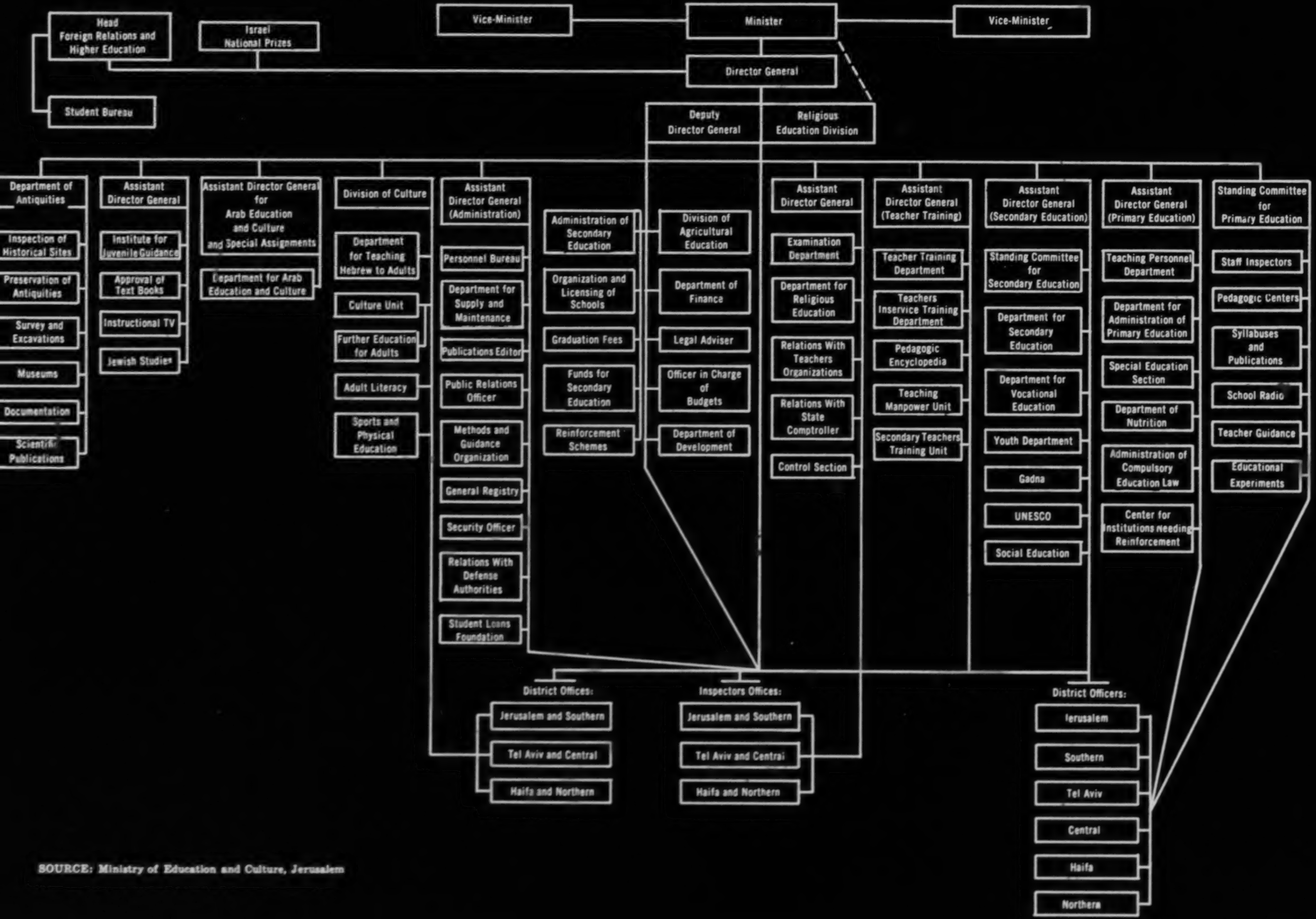
[13] Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, *eds.* *Child and Youth Welfare in Israel.* Jerusalem : The Henrietta Szold Institute, 1960. p. 300.

[14] See p. 44–46.

[15] See p. 69–70.

Figure 1.–The Ministry of Education and Culture: December 1964


Vice-Minister
Minister
Vice-Minister
Head Foreign Relations and Higher Education
Israel National Prizes
Director General
Student Bureau
Deputy Director General
Religious Education Division
Department of Antiquities
Inspection of Historical Sites
Preservation of Antiquities
Survey and Excavations
Museums
Documentation
Scientific Publications
Assistant Director General
Institute for Juvenile Guidance
Approval of Text Books
Instructional TV
Jewish Studies
Assistant Director General for Arab Education and Culture and Special Assignments
Department for Arab Education and Culture
Division of Culture
Department for Teaching Hebrew to Adults
Culture Unit
Further Education for Adults
Adult Literacy
Sports and Physical Education
Assistant Director General (Administration)
Personnel Bureau
Department for Supply and Maintenance
Publications Editor
Public Relations Officer
Methods and Guidance Organization
General Registry
Security Officer
Relations With Defense Authorities
Student Loans Foundation
Administration of Secondary Education
Organization and Licensing of Schools
Graduation Fees
Funds for Secondary Education
Reinforcement Schemes
Division of Agricultural Education
Department of Finance
Legal Adviser
Officer in Charge of Budgets
Department of Development
Assistant Director General
Examination Department
Department for Religious Education
Relations With Teachers Organizations
Relations With State Comptroller
Control Section
Assistant Director General (Teacher Training)
Teacher Training Department
Teachers Inservice Training Department
Pedagogic Encyclopedia
Teaching Manpower Unit
Secondary Teachers Training Unit
Assistant Director General (Secondary Education)
Standing Committee for Secondary Education
Department for Secondary Education
Department for Vocational Education
Youth Department
Gadna
UNESCO
Social Education
Assistant Director General (Primary Education)
Teaching Personnel Department
Department for Administration of Primary Education
Special Education Section
Department of Nutrition
Administration of Compulsory Education Law
Center for Institutions Needing Reinforcement
Standing Committee for Primary Education
Staff Inspectors
Pedagogic Centers
Syllabuses and Publications
School Radio
Teacher Guidance
Educational Experiments
District Offices:
Jerusalem and Southern
Tel Aviv and Central
Haifa and Northern
Inspectors Offices:
Jerusalem and Southern
Tel Aviv and Central
Haifa and Northern
District Officers:
Jerusalem
Southern
Tel Aviv
Central
Haifa
Northern

SOURCE: Ministry of Education and Culture, Jerusalem for immigrant youths enrolled in secondary education. One of the activities of the Agency's Youth Aliyah (*Aliyat Hanoar*) or Child and Youth Immigration Department[16] is to place immigrant youths in agricultural settlements and children's homes; it is also concerned with their education and vocational training and with the training of teacher-counsellors and supervisory personnel. Its Youth and *Hekhalutz* (Pioneer) Department is concerned primarily with publishing educational materials, coordinating youth movements, and organizing educational projects in immigrant settlements.

The Role of Municipal and Local Governments

The Ministry of Education and Culture has assumed a predominant role in the free and compulsory elementary school system under the Education Act of 1949,[17] but local authorities continue to exercise considerable influence in educational matters. Acting under the control and policy directives of the Ministry, these authorities have clearly defined responsibilities in all spheres of education.

They are entrusted, for example, with the construction, equipment, and maintenance of schools[18] and the provision of a variety of school services, including those relating to the health and feeding of the pupils. Although the Ministry has full powers to determine educational policy and supervision, it tends to coordinate its administrative functions with those of the local authorities. It usually consults with them on the appointment of school principals and the equitable assignment of teachers. The Ministry's influence in the various communities varies in terms of the experiences of, and the physical and financial facilities available to, the respective local governmental or organizational units. For example, the Ministry has almost exclusive jurisdiction over the educational process in new settlements where the inhabitants, usually newly arrived immigrants, do not yet have the means or ability to maintain a meaningful local governmental unit. It has fewer responsibilities in the well-established collective and cooperative settlements—the *Kibbutzim* and *Moshavim*[19]—where there is a long tradition of self-reliance in educational and other matters.

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[16] For material on the *Aliyat Hanoar* schools, see p. 71–73.

[17] See p. 41–42.

[18] If a local governmental unit does not have the funds to build and maintain schools, the Ministry of Housing lends it the needed funds at a low interest rate repayable over 22 to 30 years. In new settlements, schools are usually built outright by the Ministry of Housing, with the proviso that the local authorities shall repay the cost to the State in 35 years.

[19] See p. 14–15.

The Educational Role of Organizations

A number of voluntary organizations own and operate educational institutions in Israel. Prominent among these are such organizations as AMAL (Labor), ORT (Organization for Rehabilitation Through Training), Hadassah (Women's Zionist Organization), WIZO (Women's International Zionist Organization), MW (Mizrahi Women's Organization of America), and the *Alliance Israélite Universelle*.[20]
Working in cooperation with the central ministries and the local governmental units, these organizations are particularly active in preprimary and secondary education. They own and operate a considerable number of kindergartens, as well as academic, vocational, and agricultural secondary schools; and provide material and financial assistance to the institutions of higher learning.

AMAL was founded by the *Histadrut*.[21] In 1963 it owned and operated 16 vocational schools and a number of apprenticeship establishments.[22]

The ORT in Israel is affiliated with the World ORT Union, originally founded in Russia in 1880. Since its 1948 establishment in Israel, the ORT organization developed the largest network of vocational schools in the country. During the 1962–63 academic year, it operated 41 institutions with a total enrollment of about 12,000. Of these, 24 were vocational secondary schools which offered combined academic and technical training to about 35 percent of all the students enrolled in secondary vocational education.[23]

The Hadassah has been active in both secondary and higher education. Acting in cooperation with the *Aliyat Hanoar*, it built and helps maintain a number of vocational schools, including the Alice L. Seligsberg School, one of the best equipped schools of this type in Israel; and the Brandeis Vocational Center, both in Jerusalem. In addition, it established a number of apprenticeship schools [24] and the "Neurim" Rural Vocational Center at

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[20] For details on the nature and caliber of the preprimary and secondary schools operated by these organizations, see chapters IV, V, and VI.

[21] See p. 11.

[22] Three of the 16 vocational schools in 1963 were operated in partnership with municipalities. They had a total enrollment of 2,402, of which approximately 50 percent was of Asian-African origin. The enrollment in the apprenticeship schools was about 4,000. Abraham S. Hyman. *Education in Israel*. New York: Israel Education Fund, 1964.. p. 41.

[23] *The Israel Year Book 1963*. [Jerusalem]: Israel Yearbook Publications, [1964]. p. 254.

[24] Best known among these are the apprentice schools of Printing and Fine Mechanics.

Kfar Vitkin providing technological skills needed in the villages. Among Hadassah's greatest achievements was its establishment at the Hebrew University in Jerusalem of medical, dental, and pharmaceutical schools.

WIZO is particularly active in child welfare services and agricultural and vocational training. In 1962–63, this international organization maintained 80 kindergartens, 30 day creches, and 70 youth clubs serving close to 21,000 children. During the same year, it also operated 14 vocational and agricultural schools with 3,700 students.[25]

The Mizrahi Women's Organization of America maintains a network of preprimary, secondary vocational and agricultural schools and a number of teachers' seminaries, especially for religiously oriented girls. Among them are 4 vocational high schools with a total enrollment of about 1,400 and 2 agricultural high schools with a total enrollment of about 600.[26]

The *Alliance Israélite Universelle*, the oldest international Jewish organization engaged in educational activities in Israel,[27] operates a number of institutions, including two academic high schools and one vocational secondary school.

Smaller organizations are engaged in building and maintaining various types of educational facilities, thus considerably easing the material and financial burdens of the central and local governmental organs.[28]

Educational Reforms

Soon after the permanent government was established in March 1949, the Ministry of Education and Culture adopted a vigorous program for streamlining the new State's educational system. In this effort it relied to some extent on the 1946 proposals of the British Commission of Enquiry.[29]

Aware of education's importance for the country's survival and growth, the Ministry initiated a series of reforms of which perhaps the most important was the introduction of free and compulsory primary education.

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[25] *Israel Government Year Book 5723 (1962–63)*. Jerusalem: The Government Printer for the Central Office of Information, 1963. p. 383.

[26] Abraham S. Hyman, op. cit. p. 43.

[27] See also p. 17.

[28] Among these are the Technion Society, the *Moetzet Hapoalot* (Women Workers' Council), a branch of the *Histadrut*; the Reali Society; and the National Council of Jewish Women, an American organization.

[29] See p. 34.

The Compulsory Education Law, adopted by the *Knesset* on September 12, 1949,[30] provides for the free and compulsory education of all children aged 5 to 14 and of adolescents aged 14 to 17 who have not completed their elementary education. The 9 years of compulsory schooling include one in kindergarten for the 5-year-olds. Adolescents who have not completed elementary education are required to attend educational institutions for "working youth," which usually offer afternoon or evening classes. Responsibility for the registration of children lies with the parents, and registration of adolescents with the parents and/or employers, although the Minister of Education and Culture is authorized to make exceptions under the law.[31] Responsibility for free primary education rests with the State, sharing jurisdiction with the local governmental authorities in building and maintaining the educational institutions. The system has proved highly successful in the elementary level covering the 6-to-14 age group.

The average regular attendance of the 6-to-14 age group is approximately 95 percent, comparing favorably with that of other countries. In the case of the "working youth" schools, though, it is lower. Most of the pupils in these schools are immigrants of "Oriental" origin. To avoid ideological conflicts, the Law preserved the Trend system, with parents left free to choose among the four Trends or to send their children to non-Trend schools, when available. The Trend system and most of its negative consequences were eliminated as a result of the 1953 State Education Law.[32]

Abolishment of the Trends System

When the Compulsory Education Law was adopted in 1949, the educational system included four major Trends. Of these, three operated during the pre-State period;[33] the fourth, the *Agudat*, was given coequal status soon after the State of Israel was established.[34] On the eve of the Trends' abolishment in 1953, they had the following relative strength in terms of student enrollment:

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[30] For text of law, see Ruth Stanner, op. cit., p. 130-67.

[31] Such exceptions were made for members of the ultra-orthodox Neturei *Karta* (see p. 12-13) and for some parents who sent their children to mission schools.

[32] Ruth Stanner, op. cit.

[33] See p. 21-27.

[34] See p. 27-28.

Trend	*Percent of total enrollment*
Labor	44.2
General	26.5
Mizrahi	17.8
Agudat	7.8
Non-Trend	[25] 3.7

Although selection of a particular Trend was left to the parents and although the competition among the Trends led to universal primary education even during the country's Mandate period, the Israeli leaders early recognized that the Trends posed a potential danger to national unity. Realizing that the Trends had outlived their usefulness, the *Knesset* abolished them by adopting the August 12, 1953 State Education Law, which provided for a unified system of "State Education" (*Khinukh Mamlakhti*) and "Religious State Education" (*Khinukh Mamlakhti-Dati*) operating under the control and guidance of the Minister of Education and Culture.

When the Trend system was abolished, the Labor and General Trends merged and became part of the "State Education" system, while the schools of the religious wing of the Labor Trend merged with the *Mizrahi* Trend to constitute the "Religious State Education" system. The *Agudat* schools decided to leave the official State school system, but acquired the status of independent (*Khinukh Atzmai*) or "officially recognized" schools eligible for State subsidies by agreeing to include Ministry-prescribed basic minimal programs in their curricula.[26]

With the elimination of the Trends, teachers and employees of the educational system in general were prohibited from engaging further in propaganda activity on behalf of any party or other political organization.

Under the 1953 Law, the Minister of Education and Culture acquired additional powers to implement the new provisions of the Law, determine curricula, adopt supplementary programs, and amalgamate educational institutions. In exercising his powers, however, he is required to consult the Education Committee (*Va'ad Hakhinukh*) on matters pertaining to State

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[25] Abraham S. Hyman, op. cit. p. 15.

[26] For text of the 1953 State Education Law, see Ruth Stanner, op. cit., p. 166-79. The *Agudat* decision was made under articles 11, 32, and 33 of the Law. It is estimated that approximately 85 percent of the operational budget of the *Agudat* schools is covered by subsidies from the State. Abraham S. Hyman, op. cit. p. 30. Of the 106 schools of the *Agudat* Trend in operation during the 1953–54 academic year, the Ministry approved 69 as "recognized schools." The latter had a total enrollment of about 14,000 in 1953–54 as against a prereform enrollment of 17,000. State of Israel. Ministry of Education and Culture. *Report on 1954*. Jerusalem [1955], p. 4. Reprinted from *Government Year Book 5715 (1954)*. For the regulation issued by the Ministry concerning the operation of "recognized" schools, see Ruth Stanner, op. cit. p. 209-215.

Education in general and the Council for Religious State Education (*Hamoetza Lekhinukh Hamamlakhti-Dati*) on questions relating to Religious State Education.

The System of State Education

"State Education" as defined by the 1953 Law is "education provided by the State on the basis of the curriculum, without attachment to a party or communal body or any other organization outside the Government, and under the supervision of the Minister or a person authorized by him." The Law entrusts the implementation of the goals of State education[27] to the Minister acting in cooperation with, and the advice of, the Education Committee. Established under Article 12 of the 1953 Law, the Education Committee consists of at least 15 members appointed by the Minister with the approval of the Government. Selected from lists of educators submitted to the Minister by local authorities, employees of the Ministry, and the Teachers' Association, they serve for 4 years. The Committee acts in accordance with regulations promulgated by the Minister.

The System of Religious State Education

"Religious State Education" is defined as "State education with the distinction that its institutions are religious as to their way of life, curriculum, teachers, and inspectors."

The curricula and programs of the religious State institutions are determined by the Minister in accordance with the decisions of the Council for Religious State Education. The Council consists of 14 members who serve for 4 years. They are appointed by the Minister with the approval of the Government. Of the 14, 2 represent the Minister of Education and Culture; 6 are selected from a list of 12 candidates proposed by the Minister of Religious Affairs, 3 from a list of at least 6 candidates proposed by the religious teachers' organizations, and 3 from among the religious members of the Education Committee.[28]

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[27] Concerning the goals of education, see p. 33.

[28] For the text of the regulation issued by the Minister of Education and Culture concerning the structure and functions of the Council for Religious State Education, see Ruth Stanner, op. cit. p. 200-02.

Under the Law, the Council may on religious grounds disqualify a person for appointment or further service as principal, inspector, or teacher at a religious State educational institution. It also has a determining voice in the appointment of superior executive-administrative officers engaged in religious affairs, including the Director of the Department of Religious Education.

With the exception of specifically Jewish and biblical studies, the curriculum of the religious State schools is fairly standard. These schools allot more time to talmudic and biblical studies and devote special attention to the training of children for a religious way of life. With this aim in mind, they emphasize observance of rituals, recitation of prayers, and strict adherence to talmudic law.

Although the system of "religious State education" obviously violates the doctrine of separation of State and Church, most Israeli educators insist that the manner in which the system works in Israel is not only democratic but also desirable. Although this may be difficult to accept for someone trained in the Jeffersonian conception of Church-State relations and the spirit of the First Amendment to the Constitution of the United States, one must recognize the fundamental differences among the factors underlying the historical evolution of the two nations. In Israel, as in most other countries where one particular faith is dominant, the doctrine of separation of State and Church could not achieve the pre-eminence it has in the United States, with its multiplicity of religious and other interest groups.

State-Church relations in Israel must be understood in the context of Jewish history, the factors underlying the emergence of the State, the institutions inherited from the past, and the sociocultural background of the Jews that flocked to Israel. Only in a few non-Western societies is religion so intertwined with the national aspirations of a people as in Israel. The very survival of the Jewish people as a cultural group after the destruction of the Second Commonwealth in 70 A.D. is attributed to the cohesive powers of religion.

Yet, although the Jeffersonian doctrine has been clearly rejected, for the time being at least, Israel does not have a constitutionally recognized State religion as in many countries of the world today, including some Western democracies. Through its Ministry of Religious Affairs, the Government follows a benevolent policy toward all religious communities. In establishing separate State and State-religious schools, the Government aims not only to assure national unity but also to preserve the religious content of the curriculum for children from religious homes and offer a Jewish-oriented but secular education for the others. The democratic nature of the school system is also assured by the right of the parents or guardians freely to choose the school they prefer.[39]

Jurisdiction, Guidance, and Inspection

The organizational structure relating to the guidance and inspection of the public schools includes a large number of officials ranging from the Minister of Education and Culture to school principals.

Ultimate responsibility for the pedagogical guidance [40] and the pedagogical and administrative inspection of the public schools lies with the Minister. The tasks inherent in this responsibility are carried out in the State schools under the direction of the Director General. In the religious State schools, jurisdiction is shared with the Director of the Department of Religious Education who has a determining voice in matters relating to the religious character of these institutions.[41]

With the exception of pedagogical matters affecting the specifically religious character of the religious State institutions, the Director General may issue general or specific pedagogical and administrative directives to all employees of the public school system, including the district inspectors, subject or administrative inspectors, instructors,[42] principals and teachers. These directives are usually issued in acordance with the advice and consent of the Pedagogic Secretariat (*Hamazkirut Hapedagogit*).

The Pedagogic Secretariat is composed of 17 members: an Assistant Director General, who serves as chairman; three others, each also bearing the title Assistant Director General (in charge of, respectively: teacher training; elementary education; and guidance and counseling, instructional TV, Jewish studies and textbook approval); a Director, Division of Religious Education; 6 National Inspectors; and 6 District Inspectors.

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[39] The overwhelming majority of primary school children are enrolled in the State education system. During the 1965–66 academic year, for example, 64.6 percent were enrolled in the State education schools, 28.7 percent in the religious State education schools, and 6.6 percent in the "recognized" schools.

[40] "Pedagogical guidance" in this context denotes instructions relating to the content of education, including determination of the curricula and syllabi.

[41] For the text of the regulation concerning inspection of State schools, see Ruth Stanner, op. cit. p. 228–39.

[42] "Instructors" in this context denotes advisers to teachers and/or expert teachers offering demonstration lessons.

The Pedagogic Secretariat is empowered to:

- Give guidance on and deal with any pedagogic question of elementary education.
- Supervise implementation of the curriculum.
- Supervise and draw up proposals relating to the internal procedures of the institutions.
- Approve textbooks and auxiliary texts.
- Set official quotas for equipment and furniture.
- Deal with reports submitted by inspectors or instructors.
- Guide the work of inspectors and instructors and convene them to conferences.[43]

Each district office is headed by a district inspector appointed by the Director General with the approval of the Minister of Education and Culture (figure 1). The powers and functions of the district inspectors are clearly delineated. They include the power to:

- Act in accordance with the directives of the Director General or his Deputy.
- Apportion work among inspectors and instructors.
- Transmit to a local education authority, at fixed times, summaries of reports on the tuitional, educational, and economic situation in the institutions under their jurisdiction and the procedures prevailing in those institutions.
- Convene inspectors and instructors for discussions and consultations and communicate the results to the Pedagogic Secretariat.[44]

The inspectors and instructors are also appointed by the Director General in consultation with the Pedagogic Secretariat and with the approval of the Minister. Their assignment to the various institutions, however, is the responsibility and prerogative of the district inspector. It is on the basis of the proposals of the inspectors and instructors that the district inspector prepares the "period allotment" [45] draft for each institution subject to the inspection of an inspector. This allotment is adopted only with the approval of the Director General or the Director of the Department of Religious Education, depending on the character of the educational institution involved.

Inspectors are entrusted with investigating:

- Condition of the building(s), furniture, courtyards, and overall economic situation of the institution and the condition of its library and teaching equipment.
- Level of cleanliness and order in the institution and among the pupils.
- Standard of discipline and means of maintaining it.

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[43] Ruth Stanner, op. cit. p. 230–31. Matters peculiar to religious State education are brought before the Pedagogic Secretariat through the Director of the Department of Religious Education.

[44] Ibid. p. 232–33. On matters affecting the pedagogical aspects of religious State institutions and their inspection, the district inspectors act in conjunction with the Director of the Department of Religious Education.

[45] The regulation covering the inspection system defines "period allotment" as the "number of hours of teaching and hours of administrative work fixed for any institution." Ruth Stanner, op. cit. p. 229.

- Pattern of lateness, absences, and record keeping.
- Quality and efficiency of services to the children.
- Methods of study and learning and organization of the teaching process.
- Guidance system available to teachers.
- Standard of teaching and scholastic and educational progress of pupils in terms of test results, spot checks, and observations.
- Work of the principal and teachers in the institution.[46]

Copies of the inspectors' reports are submitted to the appropriate district inspectors and through them to the Director General. Relevant parts of a report may also be sent to the principals and/or teachers dealt with in the report.

Another important function of the inspectors is to draft "staff lists" [47] whose final adoption depends on the approval of the Director General.

Instructors are empowered to visit every institution subject to their inspection. Their duties are usually specified by directives reaching them periodically from the district inspectors. Among their primary responsibilities are such tasks as giving model lessons and arranging visits to and by experienced teachers.

School principals, like the other supervisory officials, are appointed by the Director General in consultation with the Pedagogic Secretariat (or the Director of the Department of Religious Education in the case of religious institutions). Although teachers are also appointed by the Director General, their appointments must be in accord with the specifications in the period allotments and the staff lists.

Financing Education

The Government's Education Budget

The State's financial burdens in the sphere of education have increased with the great expansion of the total and the school population. During the first 16 years of the State's life (1948–64), the country's population tripled, but its school population expanded sevenfold from about 100,000 to close to

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[46] Ibid. p. 236.

[47] The "staff list" is defined by the regulation covering the inspection system as the "list of the names of the teachers in an institution, indicating the number of hours of teaching or administrative work of each of them under the period allotment." Ruth Stanner, op. cit. p. 229.

700,000. The overwhelming majority of the school population is enrolled in the free and compulsory educational system of the State.[48]

Although secondary education is neither free nor compulsory, the Government has set up a large scholarship program and a graduated tuition system.[49] The State is also active in the financing of higher education, contributing about 50 percent of the regular budget of the institutions of higher learning. In addition, the State has assumed full obligations for the remuneration of about 23,000 teachers employed in the public school system. The budget of the Ministry of Education and Culture is the second largest in the national budget, surpassed only by that of the Ministry of Defense. It has tended to increase from year to year owing to a variety of factors, including natural growth, immigration, rise in costs, and the expansion of educational facilities.

During the first 7 years of free and compulsory education, the Ministry's education budget increased as follows:

Year	*Israel pounds* [50]
1950–51	8,353,000
1951–52	16,004,000
1952–53	26,819,000
1953–54	30,603,000
1954–55	31,026,849
1955–56	40,337,000
1956–57	[51] 47,163,000

The 1963–64 education budget amounted to 199,500,000 Israeli pounds as against approximately 162,000,000 for the previous year, 1962–63, thus increasing by 23.1 percent (table 11). For 1964–65 the *Knesset* approved 255,000,000 Israel pounds, an increase of 28 percent over the previous year's amount.[52] During the 1960's the education budget represented about 8.5 percent of the national income and over 11 percent of the total regular Government budget. The Ministry's financial burdens in school construction and secondary and higher education are shared by the local governmental units and a number of agencies, of which the most important by far is the Jewish Agency for Israel.

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[48] During the 1963–64 academic year, for example, the free and compulsory educational system covered 451,000 pupils in the primary schools in addition to the 5-year olds in kindergartens. *Report on Educational Developments in 1963–64. Presented at the 27th International Conference on Public Education, Geneva, July 1964.* Jerusalem: Ministry of Education and Culture, 1964. p. 9.

[49] For information on financing secondary education, see p. 123–27.

[50] Figures given in current prices. Devaluation of the Israel pound in 1959 established its value in U.S. money as about 33 cents.

[51] Moshe Avidor, op. cit. p. 41.

[52] *Report on Educational Developments in 1963–64*, op. cit. p. 7–8.

Table 11.—Budget of the Ministry of Education and Culture: 1962-63 and 1963-64

[In Israel pounds]

Item	1962-1963		1963-1964 (Proposed)		Increase in 1963-64 budget over 1962-63 budget	
	Total	Per cent	Total	Per cent	Total	Per cent
1	2	3	4	5	6	7
Total	**162,000,000**	**100**	**199,500,000**	**100**	**37,500,000**	**100**
Administration						
Total	*11,256,500*	*6.95*	*13,473,200*	*6.75*	*2,216,700*	*5.91*
Salaries	8,775,500	5.42	10,613,200	5.32	1,837,700	4.90
Miscellaneous	2,481,000	1.53	2,860,000	1.43	379,000	1.01
Education						
Total	*145,762,300*	89.98	*179,503,600*	*89.98*	*33,741,300*	*89.98*
Agricultural education	4,099,750	2.53	5,615,000	2.82	1,515,250	4.04
Continuation classes	1,089,200	0.67	1,357,000	0.68	267,800	0.71
Higher education	21,802,500	13.46	28,585,000	14.33	6,782,500	18.09
Kindergartens and primary education	105,016,300	64.83	125,604,600	62.96	20,588,300	54.90
Secondary education, GADNA[1] and examination	7,091,900	4.38	9,283,600	4.65	2,191,700	5.85
Teacher training	3,616,050	2.23	4,608,700	2.31	992,650	2.65
Science, Culture, and Art						
Total	*4,981,200*	*3.07*	*6,523,200*	*3.27*	*1,542,000*	*4.11*
Culture, adult education	2,365,300	1.46	3,316,100	1.66	950,800	2.54
Language instruction, antiquities, etc.	1,808,300	1.12	2,139,900	1.07	331,600	0.88
Sports	807,600	0.49	1,067,200	0.54	259,600	0.69

[1] Youth Corps, including para-military training.

SOURCE OF DATA: *Hakhinukh vehatarbut be-Israel likrat hadiyun be-Knesset al taktsiv hamisrad lishnat haksafim 1963–64* (Education and Culture in Israel. Prepared for the Forthcoming Debate in the Knesset on the Appropriations for the Ministry in 1963–64), by Abba Eban, Minister of Education and Culture. Jerusalem: Ministry of Education and Culture, 1963. p. [109-10].

Contribution of Local Authorities

Total educational expenditures during 1963–64 amounted to an estimated 500 million Israel pounds as against 410 million during 1962–63.[53] Over half of these amounts was raised by local authorities and private and public organizations and by tuition payments. Local authorities are especially active in constructing schools and supporting secondary schools.

With the exception of construction of teachers colleges (seminaries), the Ministry of Education and Culture is not directly involved in building schools. That work is left almost entirely to local governmental units, which act in cooperation with the National Lottery (*Paiyis*) and the Ministry of Housing (*Misrad Hashikun*). The 1963–64 and 1964–65 school construction budgets are shown in table 12.

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[53] Ibid. p. 8.

Table 12.—The school construction budget, by type of institution: 1963-64 and 1964-65

[In Israel pounds]

[---indicates that source did not show any figures]

Type of institution	1963-64	1964-65
Total	**29,214,000**	**42,370,000**
Academic secondary	4,655,000	5,104,000
Agricultural	1,025,000	1,200,000
Arab	1,000,000	[1]
Kindergartens and primary	16,387,000	[2] 21,286,000
Teachers' colleges (seminaries)	500,000	[3] 1,550,000
Vocational and comprehensive	5,647,000	[4] 13,080,000
Youth hostels and miscellaneous	---	150,000

[1] See notes 2 and 3 below. The grand total for all Arab school construction in 1964-65 was 1,153,000 Israel pounds.

[2] Includes expenditures in developing areas and for Arab schools.

[3] Includes construction expenditure for a central Arab teachers' college.

[4] Includes construction expenditures for a central boarding school for gifted immigrant children.

SOURCE OF DATA: *Report on Educational Developments in 1963-64 Presented at the 27th International Conference on Public Education, Geneva, July 1964.* Jerusalem: Ministry of Education and Culture, 1964. p. 8.

Financing Higher Education

Tuition payments, grants, and subsidies are the primary sources for financing higher education. In addition to giving financial support to secondary educational institutions,[54] the Ministry of Education and Culture and the Jewish Agency for Israel also contribute large amounts to the maintenance and operation of institutions of higher learning. (For their 1964–65 allocations see table 13.)

Table 13.—Subsidies to institutions of higher learning by the Government and the Jewish Agency for Israel: 1964-65

[In Israel pounds]

[---indicates that source did not show any figures]

Institution	Jewish Agency for Israel	The Government	Percent of operating budget represented by Government subsidy
Bar-Ilan University	90,000	1,000,000	22
The Hebrew University of Jerusalem	1,564,000	17,700,000	65
Technion-Israel Institute of Technology	---	8,500,000	45
Tel Aviv University	50,000	1,800,000	12
Weizmann Institute	3,627,000	2,750,000	14
In reserve	---	6,210,000	---

SOURCE OF DATA: Abraham S. Hyman. *Education in Israel.* New York: Israel Education Fund, 1964. p. 52.

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[54] See p. 123–27.

Although the Government's allocation to education has increased from year to year, representing an ever larger percentage of the national income and budget, it is still not sufficient to meet the immediate educational requirements of the Israelis. Although the importance of education is universally recognized, the proportion of the national resources and income to be allocated to education in the years to come will depend primarily on the requirements of the State for national defense.[55]

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[55] For material on the educational development plans, see p. 129–31.

IV. The Educational System: Institutional Framework [1] [2]

Nurseries and Kindergartens

A CHILD-ORIENTED COUNTRY, Israel has achieved a high development of its nursery and kindergarten system. Since the first kindergarten was established at Rishon-le-Zion in 1898, the network of institutions for preschool children has expanded rapidly, especially in collective and cooperative settlements.

The nurseries (*ganon*) are usually designed for children from 2 to 4 years of age. They were originally envisioned as fulfilling two basic needs, important to both the older and the younger generations of immigrants: propagating Hebrew and furnishing child care for working mothers.

Although a considerable number of nurseries are maintained by private individuals catering primarily to the interests of the relatively well-to-do, the overwhelming majority are built and maintained by women's voluntary organizations.[3] In some communities, especially the immigrant settlements, the efforts of these organizations are supplemented by the Ministry of Social Welfare and/or local governmental authorities. Tuition in the private institutions varies according to the quality of the staff and equipment.

The kindergartens (*gan yeladim*) provide preprimary training for 4-to-6-year old children. In accordance with the provisions of the 1949 Compulsory Education Act, the 5-year olds are included in the free and compulsory State education system.[4] These provisions notwithstanding, most kindergartens operate in separate buildings not directly linked with any public primary school. Although the Act is administered under the overall super-

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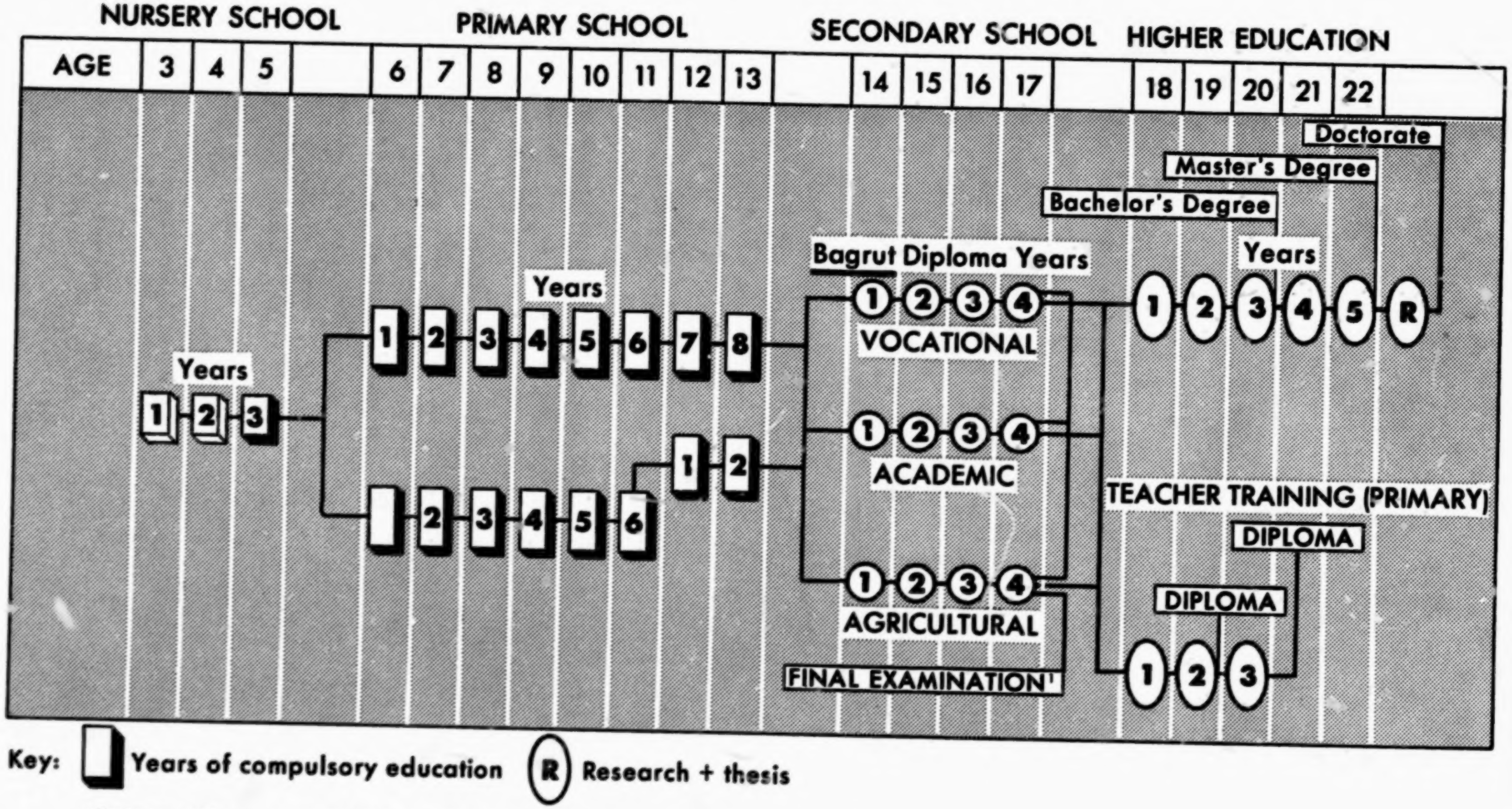
[1] See figure 2. For number and type of institutions (except those of higher learning), see table 14; on enrollment, table 15. For number and type of higher learning institutions, see p. 73 ff.

[2] For a discussion of secondary schools, see chapter V; of teacher training, chapter VI.

[3] For information on the women's voluntary organizations, see p. 40–41.

[4] For the regulation concerning the registrations system for kindergartens see Ruth Stanner. *The Legal Basis of Education in Israel.* Jerusalem: Ministry of Education and Culture, 1963. p. 180–99.

Figure 2.—The Educational Structure: 1963-64


NURSERY SCHOOL
PRIMARY SCHOOL
SECONDARY SCHOOL
HIGHER EDUCATION
AGE
3
4
5
6
7
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9
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11
12
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19
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Years
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Years
1
2
3
4
5
6
7
8
2
3
4
5
6
1
2
Bagrut Diploma Years
1
2
3
4
VOCATIONAL
1
2
3
4
ACADEMIC
1
2
3
4
AGRICULTURAL
FINAL EXAMINATION¹
Doctorate
Master's Degree
Bachelor's Degree
Years
1
2
3
4
5
R
TEACHER TRAINING (PRIMARY)
DIPLOMA
DIPLOMA
1
2
3
Key:
Years of compulsory education
R
Research + thesis

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[1] Graduates wishing to go on to higher education must take supplementary examinations covering academic subjects.

SOURCE: *Report on Educational Developments in 1963–4* (Presented at the 27th International Conference on Public Education in Geneva, July 1964). Jerusalem: Ministry of Education and Culture [1964]. p. 3.

Table 14.—Number of Hebrew and Arab educational institutions, by type: Selected years, 1948-49—1962-63

[---indicates that institution did not exist]

Type of institution	1948-49	1950-51	1952-53	1954-55	1956-57	1958-59	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8	9	10	11
Total	**1,342**	**2,395**	**3,420**	**3,092**	**3,798**	**3,981**	**4,159**	**4,228**	**4,345**	**4,472**
Jewish Education										
Total	*1,286*	*2,201*	*3,210*	*2,891*	*3,570*	*3,727*	*3,892*	*3,932*	*4,028*	*4,146*
Kindergarten [1]	709	1,090	1,669	1,385	1,894	1,936	2,008	2,015	2,108	2,201
Primary	467	722	945	945	1,042	1,132	1,149	1,151	1,161	1,188
For handicapped children	---	39	74	51	60	74	82	94	98	106
For working youth	---	145	286	248	291	284	270	208	172	138
Secondary	39	59	68	74	68	79	87	101	118	132
Secondary evening	---	---	18	18	21	21	26	30	33	38
Continuation classes	33	59	53	70	89	84	95	98	101	112
Vocational	26	42	41	42	46	55	60	59	66	114
Agricultural	---	28	32	34	36	31	30	29	31	44
Teachers training colleges	12	17	24	24	23	31	30	32	37	38
Other secondary	---	---	---	---	---	---	(55)	115	103	[2] 35
Arab Education										
Total	*56*	*194*	*210*	*201*	*228*	*254*	*267*	*296*	*317*	*326*
Kindergarten	10	87	91	81	104	116	120	131	135	139
Primary	45	99	108	114	115	131	138	152	165	166
For handicapped children	---	---	---	---	---	---	---	---	---	1
For working youth	---	---	1	---	2	1	1	2	3	3
Secondary	---	---	1	5	6	5	5	6	9	10
Continuation classes	1	8	9	1	---	---	---	---	---	---
Vocational	---	---	---	---	---	---	---	---	---	4
Agricultural	---	---	---	---	---	---	1	1	1	2
Teachers training colleges	---	---	---	---	1	1	1	1	1	1
Other secondary	---	---	---	---	---	---	1	3	3	[2] 1

[1] Up to 1954-55 includes mainly public kindergartens.

[2] Including, in 1962-63, only postprimary schools for part-time evening courses; up to 1961-62, including also biannual schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 627.

vision of the Ministry of Education and Culture, responsibility for implementation of the compulsory schooling requirement for the 5-year olds rests with the local authorities. In communities which have not yet achieved a meaningful measure of autonomy, primary responsibility for the building and operation of kindergartens lies with the central government. Like the nurseries, many of the kindergartens are built and maintained by voluntary women's organizations, occasionally with the assistance of the Ministry of Social Welfare.

The kindergartens place no emphasis on formal studies; their program aims primarily at the all-round development of the child's personality. Within

Table 15.—Number of pupils in the Hebrew and Arab educational institutions, by type of institution: Selected years, 1948-49—1962-63

[---indicates that institution did not exist]

Type of institution	1948-49	1950-51	1952-53	1954-55	1956-57	1958-59	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8	9	10	11
Total	**140,817**	**244,755**	**355,152**	**381,009**	**470,707**	**551,262**	**580,202**	**599,962**	**627,291**	**655,892**
Jewish Education										
Total	*129,688*	*214,620*	*318,845*	*346,505*	*432,025*	*507,702*	*532,797*	*548,147*	*571,844*	*595,987*
Educational system	*127,470*	*210,642*	*313,044*	*339,332*	*414,374*	*483,494*	*508,972*	*522,046*	*542,386*	*563,383*
Kindergarten[1]	25,406	45,109	62,331	54,543	73,218	73,746	75,699	74,995	77,051	79,164
Primary	91,133	135,909	205,353	234,333	285,926	342,445	357,644	361,707	368,648	380,396
For handicapped children	---	2,780	3,894	3,897	4,783	6,393	7,213	8,111	8,775	9,418
For working youth	---	7,488	13,300	11,350	11,341	11,070	10,197	7,744	6,403	5,394
Secondary	6,411	10,769	13,875	14,469	14,888	20,350	24,565	30,015	36,538	40,425
Secondary evening	---	---	1,918	2,393	2,766	3,255	3,762	4,202	4,718	5,140
Continuation classes	1,048	2,256	3,019	4,545	5,792	6,313	7,065	7,587	8,143	9,125
Vocational	2,002	4,159	4,243	5,839	6,380	8,668	10,167	11,560	13,554	[2] 18,174
Agricultural	---	---	1,899	4,535	5,148	5,220	5,016	5,598	6,261	[2] 7,441
Teachers training colleges	1,470	2,162	3,212	3,428	4,132	6,034	6,154	6,042	6,632	7,064
Other secondary	---	---	---	---	---	---	1,490	4,485	5,663	[2] 1,642
Higher education	2,218	3,978	5,301	7,171	8,260	11,050	11,300	12,200	13,379	14,604
Other institutions	---	---	---	---	9,391	13,158	12,525	13,901	16,079	18,000
Arab Education										
Total	*11,129*	*30,135*	*36,307*	*34,506*	*38,682*	*43,560*	*47,405*	*51,815*	*55,447*	*59,905*
Educational system	*7,417*	*25,742*	*28,167*	*25,407*	*29,244*	*33,659*	*36,982*	*40,768*	*44,170*	*48,035*
Kindergarten	637	4,063	3,092	1,772	3,610	4,753	4,956	5,546	5,585	6,207
Primary	6,766	21,480	24,314	22,853	24,659	27,911	30,799	33,739	36,888	39,861
For handicapped children	---	---	---	---	---	---	---	---	---	9
For working youth	---	---	101	---	80	68	77	89	110	136
Secondary	---	---	240	710	853	884	968	1,086	1,241	1,425
Continuation classes	14	199	429	72	---	---	---	---	---	---
Vocational	---	---	---	---	---	---	---	---	---	[2] 169
Agricultural	---	---	---	---	---	---	23	47	68	[2] 71
Teachers training colleges	---	---	---	---	42	43	121	117	108	121
Other secondary	---	---	---	---	---	---	38	144	170	[2] 36
Other institutions	3,712	4,393	8,131	9,099	9,438	9,901	10,423	11,047	11,277	11,870

[1] Up to 1954-55 includes mainly public kindergartens.

[2] Including, in 1962-63, only post primary schools for part-time evening courses; up to 1961-62, including also the 2-year schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 634.

this framework, the kindergartens seek to provide an opportunity for the physical development of the children and help develop their emotional stability and self-confidence within the social atmosphere of the institutions. The Ministry of Health and/or voluntary organizations make periodic medical and hygienic inspections, thus helping to maintain the high health standards prevailing in the kindergartens.

In terms of function and purpose kindergartens may be divided into five distinct groups, as described in the paragraphs that follow.

Public kindergartens are the most prevalent, open 5 hours a day for 6 days a week. Many are overcrowded, especially in large cities and immigrant settlements, with some classes holding as many as 35 to 40 children. Classes usually begin at 8:00 in the morning and after a short snack period at 10:00 they continue until 1:00 in the afternoon. Some public kindergartens also admit 6-year olds, who are given special care in being introduced to the three R's. In large schools the kindergarten teachers may have technical assistants, who usually are helpful in the preparation of the meals and the assurance of order and cleanliness.[5] The children are encouraged to participate in these housekeeping activities.

Kibbutz kindergartens form an integral part of the comprehensive educational framework of the collective settlements, which are responsible for the care and education of children from birth to maturity. The classes are smaller than in public kindergartens, with the maximum number around 20 children in a single class. Each *kibbutz* kindergarten teacher works an average of 8 hours a day; she is entrusted with not only the children's training and education but also their feeding and care. Both training and education are oriented toward the general philosophy of the particular *kibbutz*.[6]

All-day kindergartens are usually maintained by voluntary women's organizations and by the Municipality of Tel Aviv. Those maintained by the latter are primarily for children of underprivileged families and working mothers. The overall program of the all-day kindergartens is similar to that offered in the public ones, with the exception that the children are kept in school until 4:00 p.m. They are given three meals a day and a 2-hour rest period after lunch.

Boarding kindergartens are relatively few in number and serve primarily the needs of orphans and children from broken homes. They are maintained by women's organizations, the Ministry of Social Welfare, and local welfare agencies.

Private kindergartens are relatively large in number, with pedagogical standards and equipment ranging from excellent to poor. The best ones normally charge a higher tuition than the others, and despite their private ownership and operation, many of the best have voluntarily been incorporated into the State inspection system.

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[5] For details on kindergarten teachers' training and responsibilities see p. 133–44.

[6] See p. 14–15 for the nature and characteristics of the *kibbutzim*.

Enrollment

The popularity of kindergartens in Israel can be gauged from the great increase in the number of their schools, teachers, and children. The number of public kindergartens serving the Jewish community[7] rose from 709 in 1948–49 to 2,201 in 1962–63, and the number of teachers during the same period from 976 to 2,555. The enrollment increased from 25,406 to 79,164 (tables 14 and 15).

Changes in Methods

To assure the homogeneous development of Israeli society, the Government has embarked on an ambitious program aimed at closing the cultural gap between the children of European background and those of "Oriental" origin. Among the measures adopted to this end are changes affecting the content and methods of nursery and kindergarten training. The preprimary institutions, with a relatively large number of children coming from culturally deprived and immigrant homes, have introduced the so-called "intensive approach," paying special attention to these children's physical, emotional, and educational needs.

In 1963–64, a total of 23,100 children (almost 30 percent of the nursery and kindergarten population) attended the 770 classes in which the intensive approach was used.[8] Approximately another 3,000 children attended 115 classes combining preschool with first-grade education. Aiming to provide a transition between the two levels of education, these classes supplement the regular kindergarten program with the three R's.[9]

Primary Schools

General Characteristics

Primary education (*khinukh yesodi*) is free and compulsory under the terms of the 1949 Compulsory Education Law.[10] The most prevalent type of primary school (*beit sefer yesodi*) is the one with eight grades attended by children normally ranging from 6 to 14 years of age.[11] The school year begins a few days before the Hebrew New Year— but never before September 1—and ends during the last days of June, thus providing about 210 days of schooling.

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[7] For information on kindergartens for the Arab community, see p. 89–92.

[8] Ministry of Education and Culture. *Report on Educational Developments in 1963–64 Presented at the 27th International Conference on Public Education, Geneva, July 1964.* Jerusalem: 1964. p. 10.

[9] Ibid.

[10] See p. 41–42. Compulsory primary schooling has received almost universal acceptance in Israel. The new State has found no need for truant officers; the few problem cases are handled by social workers.

Primary schools are open six days a week, Sunday through Friday.[12] Classes begin at 8:00 a.m. and continue to 12:00 or 1:00 p.m. In overcrowded communities suffering from a shortage of educational facilities afternoon sessions are also held from 12:00 or 1:00 to 4:00 p.m. The shift is often the source of confusion, to the detriment of the last class in the morning session and the first class in the afternoon session.

The size of the schools varies from very large in the major cities to very small in the villages. The average number of pupils per primary school increased from 217.2 in 1951–52 to 319.7 in 1962–63 (table 16). Class sizes are fairly uniform. In the first four grades, the class size is technically established at 25, but a class will be divided and an additional teacher provided only when its enrollment exceeds 51 in grades 1 and 2, and 56 in grades 3 and 4. Beginning with grade 5, a class is considered "full" with 30 pupils, but will not be divided until its enrollment reaches 56.[13] The average number of pupils per class increased from 27.5 in 1951–52 to 30.2 in 1962–63 (table 17).

The school year is divided in many schools into three terms, each lasting from 10 to 12 weeks. The end of each term is normally used for reviews and the issuance of term grades. This procedure is not uniform, however, in all primary schools.

The physical condition of the primary schools ranges from the very primitive to the most modern. In most of the old buildings the classrooms are small, overcrowded, and ill-lighted; the equipment, including educational aids, furniture, and sanitary facilities, is relatively antiquated. A major problem of most primary schools is a lack or inadequacy of playgrounds.[14]

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[11] In addition to the 8-year primary schools, there are 6-year and 4-year primary schools, as well as schools for working youth (see p. 68-69). These schools are often combined with secondary schools, i.e., schools offering combined primary-secondary education.

[12] In the Arab and Christian schools the school week is adjusted to the religious practices of each group.

[13] *World Survey of Education. II: Primary Education.* Geneva: UNESCO, 1958. p. 596.

[14] The author had the opportunity to visit several primary schools, both Jewish and Arab, during his Israel visit in the summer of 1963. The contrast between the physical facilities of schools built before Israel attained statehood in 1948 and those of schools built after that date is very noticeable.

Table 16.—Average number of pupils per school, by type of school: Selected years, 1951-52—1962-63

[...indicates that source did not show any figures]

Type of school	1951-52	1955-56	1957-58	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8
All schools	172.2	194.1	219.9	229.1	231.6	240.9	246.3
Jewish Education							
All schools	169.7	193.7	220.0	230.0	233.2	242.4	248.6
Primary:	217.2	259.0	292.1	311.3	314.3	317.5	319.7
For handicapped children	56.8	75.9	85.7	88.0	86.3	89.5	88.0
For working youth	52.1	38.9	40.2	37.8	37.2	37.2	39.1
Secondary	190.2	207.2	235.6	282.4	297.2	309.6	306.3
Secondary evening	95.5	130.7	149.5	144.7	140.1	143.0	135.3
Continuation classes	46.1	68.9	70.0	74.4	77.4	80.6	81.5
Vocational	111.9	144.2	146.9	169.5	195.9	205.1	[1] 159.4
Agricultural	139.5	154.3	151.3	167.2	193.0	202.0	[1] 169.1
Teachers training colleges	175.7	133.1	200.9	205.1	188.8	179.2	185.9
Other secondary	...	...	...	27.1	39.0	55.0	[1] 46.9
Arab Education							
Primary	214.4	203.6	221.9	223.1	222.0	223.6	240.1

[1] Including in 1962-63 only postprimary schools for part-time evening courses; up to 1961-62, including also 2-year schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 638.

Table 17.—Average number of pupils per class, by type of school: Selected years, 1951-52—1962-63

[...indicates that source did not show any figures]

Type of school	1951-52	1955-56	1957-58	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8
All schools	26.8	29.1	30.3	30.9	30.0	29.7	29.3
Jewish Education	26.4	28.9	30.4	31.0	30.1	29.8	29.3
Primary	27.5	31.0	32.3	32.6	31.3	30.7	30.2
For handicapped children	13.9	15.7	15.2	16.1	15.5	15.4	15.9
For working youth	18.8	17.4	16.9	16.9	17.3	18.2	17.5
Secondary	31.6	28.9	32.1	35.1	34.7	34.7	32.7
Secondary evening	23.9	26.4	29.9	31.9	30.0	29.7	27.6
Continuation classes	21.3	22.6	21.9	22.7	23.1	24.0	23.4
Vocational	20.6	18.1	23.5	27.0	27.6	27.0	[1] 27.3
Agricultural	24.8	26.9	27.0	29.3	29.6	31.8	[1] 29.6
Teachers training colleges	...	27.0	29.0	30.6	29.6	29.9	29.6
Other secondary	...	...	...	22.9	23.2	25.6	[1] 24.1
Arab Education							
Primary	31.0	30.9	29.5	29.2	29.2	29.1	29.5

[1] Including in 1962-63 only postprimary schools for part-time evening courses; up to 1961-62, including the 2-year schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 638.

Types of Primary Schools

Under the provisions of the 1953 State Education Act, primary education is offered in three types of schools: State schools (*Beit sefer mamlakhti*), religious State schools (*Beit sefer mamlakhti-dati*), and "Recognized" schools (*Beit sefer atzmai*).[15]

Primary responsibility for registration of the 5– and 6–year olds lies with the parents or guardians. They have the right to select the school of their own preference in the area where they live. The conditions for registration of kindergarten and primary school children, and their transfer from one type of school to another and local governmental responsibilities in areas having only one type of school are detailed in a regulation issued by the Ministry of Education and Culture on March 16, 1959.[16]

Although both the State and the religious State schools are unified administratively and operate under the jurisdiction of the Ministry of Education and Culture, the latter are "religious as to their way of life, curriculum, teachers, and inspectors." [17] The secular schools bear the legend STATE SCHOOL and the religious ones, RELIGIOUS STATE SCHOOL.

The "recognized" schools, owned and operated by the *Agudat*, serve the interests of the more orthodox strata of the population. Although "independent," the *Agudat* schools acepted the conditions specified by the Ministry of Education and Culture relating, among other things, to curriculum, inspection, and staff; [18] and acquired the status of "recognized" State institutions entitled to budgetary support.[19]

By far the most popular type of schools are the secular State schools. In 1963–64 they accounted for 63.2 percent of the primary school enrollment, while only 28.7 percent attended the religious State schools, and 8.1 percent the "recognized" schools.[20]

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[15] For information on the guidelines and aspirations of all three types of schools, see p. 35, 107–108.

[16] Regulation Concerning Registration for Kindergartens and Schools," in *The Legal Basis of Education in Israel*, by Ruth Stanner. Jerusalem: Ministry of Education and Culture, 1963. p. 180–99.

[17] See p. 44–46.

[18] "Regulation Concerning Recognized Educational Institutions," in Ruth Stanner's *The Legal Basis of Education in Israel* op. cit. p. 209–15.

[19] According to estimates about 85 percent of the operational budget of the *Agudat* schools is covered by State subsidies. Abraham S. Hyman. *Education in Israel*, op. cit. p. 30.

[20] Ibid, p. 24.

Curriculum

The Ministry of Education and Culture establishes the curriculum. Primary responsibility for formulating and implementing the curriculum, as well as other aspects of primary education, lies with the Assistant Director General in Charge of Primary Education (*Sgan Menahel Klali Lekhinukh Yesodi*), the Pedagogic Secretariat and the Standing Committee on Primary Education (*Hamazkirut Hapedagogit Lekhinukh Yesodi*).[21]

These central governmental units often collaborate on curriculum matters with the School of Education of the Hebrew University in Jerusalem or the Henrietta Szold Institute for Child and Youth Welfare. The curriculum of the religious schools must have the approval of the Council for Religious State Education.

With the exception of specifically Jewish and biblical studies, the Israeli primary school curriculum is fairly standard (table 18).[22] The Religious State schools allot more time to talmudic and biblical studies and are especially concerned with training children for a religious way of life. With this aim in mind, these schools emphasize observance of rituals, recitation of prayers, and strict adherence to talmudic law. Such subjects as Talmud[23] and Bible (*T'nach*),[24] not to speak of Jewish history and Hebrew language and literature, are also taught in the secular State schools but in them the emphasis and the approach to these subjects are different. The inculcation of "Jewish consciousness"[25] is a requirement for all Hebrew State schools.

Examinations and Promotions

The primary schools in Israel have no fixed system of examinations and the authorities seem to discourage the practices of schools offering term-end or year-end examinations. The general assessment of the pupils' progress is normally based on the teachers' direct observations and occasional oral or written tests. The pupils' marks are stated in numbers, "10" being the highest and equivalent to excellent, and "1" the lowest. The passing mark is usually "6."

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[21] See figure 1.

[22] The Ministry of Education and Culture prepared detailed curricula and syllabi for all eight grades in both the general and religious State schools. See *Tokhnit halimudim lebeit hasefer hayesodi hamamlakhti vehamamlakhti-dati* (Curriculum of the State and the Religious State Primary Schools). *Grade 1:* 1959, 2d ed., 46 p.; *Grade 2:* 1959, 2d ed., 48 p.; *Grade 3:* 1959, 2d ed., 64 p.; *Grade 4:* 1963, 2d ed., 84 p.; *Grade 5:* 1963, 2d ed., 96 p.; *Grade 6:* 1963, 2d ed., 113 p.; *Grade 7:* 1963, 2d ed., 123 p.; and *Grade 8:* 1963, 2d ed., 136 p.

[23] Collection of commentaries on the *Mishnah* (Oral Law) interspersed with homilectic interpretations of Biblical verses.

[24] Hebrew abbreviation for *Torah* (The Law), *Neviim* (The Prophets), *Ketavim* (The Writings).

[25] See p. 108.

Table 18.—Number of hours per week, per subject, in the 8-year Hebrew State and religious State primary schools, by grade: 1963-64[1]

Subject	Grades									
	1	2		3		4		5	6	7-8
	Secular and religious[2]	Secular	Religious	Secular	Religious	Secular	Religious	Secular	Secular	Secular
1	2	3	4	5	6	7	8	9	10	11
Total	22-26	24	24	24	25-27	24	26	24-26	25-30	24-26
Agriculture	0	0	0	2	2	0	2	[3] 2-4	[3] 2-4	[3] 2-4
Arithmetic	4	4	4	4	3	4	3	[4] 4	[4] 4	[4] 4
Arts and crafts	6-8	5	3	3	[5] 2-3	2	2	[6] 3	[6] 2	[6] 2
Bible	0	5	[7] 11	[8] 4	[9] 7	[8] 5	6	[10] 5	[10] 3-5	[10] 5
English	0	0	0	0	0	0	0	0	4	0
Geography	0	0	0	0	0	0	0	2	2	2
Hebrew	0	0	0	5	3	5	3	[11] 5	[11] 3-4	0
Jewish history	0	0	0	0	0	0	0	0	2	3
Language	[12] 10-12	[13] 6	[14] 4	0	0	0	0	0	0	[15] 3
Music	0	0	0	1	0	[16] 2	1	0	0	0
Nature	0	0	0	[17] 2	[17] 2	[17] 3	[17] 2	0	0	0
Prayers and religious laws	0	0	0	0	[18] 4-5	0	6	0	0	0
Social aotivities	0	2	0	1	0	1	0	1	1	1
Sports and gymnastics	2	2	2	2	2	2	1	2	2	2

[1] The curriculum for the religious schools was not published for the fifth grade on. [2] Denotes secular and religious. [3] Including crafts. [4] Including geometry. [5] Two hours for boys and 3 for girls. [6] Including music. [7] Including prayers. [8] Including Aggada. [9] Including Torah. [10] Including oral law. [11] Including Hebrew literature. [12] Including Bible stories, knowledge of the country, and hygiene; in orthodox schools also prayers and religious laws. [13] Including nature and the knowledge of the country. [14] Including religious laws and the knowledge of the country. [15] Including literature. One hour of the three must be devoted to "Jewish Consciousness." [16] Including art. [17] Including knowledge of the country. [18] Five hours for boys and 4 for girls.

SOURCE OF DATA: Based on *Education in Israel* by Abraham S. Hyman. New York: Israel Education Fund. 1964. p. 91-93.

Except in cases where pupils have done extremely poor work, promotion is automatic. Until a few years ago it was conditional promotion if a pupil had more than two marks below "6" in the main subjects. About 5 percent of the pupils might be held back for getting three or more such marks.

In 1963 the promotion system was changed considerably after the Henrietta Szold Institute for Child and Youth Welfare had completed a study relating to it. A major recommendation of the Institute then called for a thorough examination of first-grade children in order to detect backward ones from the start. Those found mentally retarded are now given a psychological test and transferred to an appropriate school, while those found deficient in learning but not retarded are enrolled in special second-grade classes, where they receive extra attention and coaching.

In 1962 a special center was established to aid schools having a preponderance of children from culturally deprived homes. The principle underlying the center's operations is that of providing a differential approach to primary education in order to assure equal educational opportunities for all children. In accordance with this principle, 1,050 classes were operating during 1963–64 on an "extended school day" basis.[26] Pupils in these classes stay in school until 2:00, 3:00, or 4:00 p.m. The extra hours are used for additional teaching, guided reading, guided "homework," social activities, and arts and crafts. In 1962–63, 30 schools with about 300 classes had an extra month and in 1963–64, 80 schools with about 800 classes.[27]

After finishing 8th grade, pupils take a country-wide examination known as *Seker*. This examination is administered not only to determine what the pupils know of the subjects they have studied but also to guide parents and teachers in the choice of secondary and vocational orientation for the children. The marks the children receive on the examination are an element in determining their eligibility for tuitional support in secondary schooling.[28] Primary school graduates receive a school-leaving certificate called *Te'udat Gemar*, which includes a page showing marks received. The certificate is issued on the basis of the pupil's general performance and is withheld only when it appears necessary for the pupil to complete his primary education in a "school for working youth." [29]

Enrollment

Since Israel attained statehood in 1948 enrollment in Hebrew primary schools has had enormous growth. During 1948–49 to 1962–63 it increased from 91,133 to 380,396. In 1962–63, enrollment by type of school was as follows: *secular State schools*—247,549; *religious State schools*—107,435; "recognized" *Agudat schools*—25,412. (See tables 19, 20, and 21.) [30]

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[26] Ministry of Education and Culture. *Report on Educational Developments in 1963–64*, op. cit. p. 11. The total of extended-school-day classes envisioned for 1964–65 was 1,550.

[27] Ibid.

[28] See p. 124–127.

[29] See p. 68–69.

Table 19.—Number of pupils in the Hebrew primary schools, by type of school: Selected years, 1953-54—1962-63

Type of School	1953-54	1955-56	1957-58	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8
Total	**219,129**	**255,444**	**321,343**	**357,644**	**361,707**	**368,648**	**380,396**
State	150,118	176,994	220,416	239,330	240,970	243,755	247,549
State religious	53,573	61,696	81,354	94,763	96,437	100,495	107,435
Independent[1]	15,438	16,754	19,573	23,551	24,300	24,398	25,412

[1] Of Agudat Israel.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 636.

Table 20.—Percent of boys among pupils, by type of school: Selected years, 1948-49—1962-63

[---indicates that source did not show any figures]

Type of school	1948-49	1950-51	1952-53	1954-55	1956-57	1958-59	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8	9	10	11
All schools	**51.8**	**52.9**	**52.8**	**53.2**	**52.5**	**52.0**	**51.9**	**51.8**	**51.4**	**51.3**
Jewish Education	48.9	51.0	51.2	51.6	51.2	51.0	51.0	51.0	50.8	50.5
Primary	51.0	50.9	51.7	51.5	50.6	50.1	51.2	50.9	50.8	50.6
For handicapped children	---	62.9	57.3	56.7	61.9	60.5	61.4	60.4	58.6	57.3
For working youth	---	55.3	53.2	54.6	56.8	56.6	55.8	60.0	63.7	60.9
Secondary	43.0	46.5	46.9	44.4	43.6	43.4	43.0	41.9	41.6	41.0
Secondary evening	---	---	61.4	58.7	55.8	52.0	56.7	61.3	62.3	60.8
Continuation classes	47.0	50.1	50.9	48.9	46.9	45.4	48.7	47.6	47.7	50.2
Vocational	55.8	62.4	73.9	71.7	74.2	76.3	74.6	75.3	73.0	[1] 70.8
Agricultural			62.1	66.1	66.4	66.4	66.1	65.2	63.7	[1] 61.1
Teachers' training colleges	3.1	8.6	7.4	9.5	12.2	15.8	14.5	14.5	16.1	16.1
Other secondary	---	---	---	---	---	---	57.8	52.8	49.5	[1] 48.2
Arab Education										
Primary	81.4	67.3	68.2	71.6	69.7	65.3	63.3	61.9	60.2	59.7

[1] Including in 1962-63 only postprimary schools for part-time evening courses; up to 1961-62, including also 2-year schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 639.

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[30] The discrepancy between the enrollment figures in tables 19 and 21 is due to the fact that the figures in the latter include enrollment in "talmudic" schools.

Table 21.—Number of pupils in primary schools, by grade: Selected years, 1948-49—1962-63

[---indicates that source did not show any figures]

Grade	1948-49	1951-52	1954-55	1957-58	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8	9
Total	**108,844**	**248,271**	**309,421**	**409,594**	**465,299**	**482,273**	**503,920**	**526,047**
Jewish Education								
Total	*102,064*	*225,365*	*285,780*	*382,145*	*433,273*	*447,051*	*465,335*	*484,219*
1	15,125	38,668	41,080	51,637	48,427	46,021	47,802	48,397
2	12,124	30,213	43,689	48,250	50,724	48,744	46,730	49,191
3	12,665	25,954	38,909	43,898	51,067	50,270	49,307	48,218
4	11,882	21,890	31,862	43,883	47,389	50,675	50,876	51,033
5	11,793	20,879	28,586	47,503	44,897	48,385	52,043	52,939
6	10,447	18,583	24,257	41,401	45,388	44,391	48,329	52,751
7	9,762	15,860	19,528	31,980	45,350	43,969	43,761	48,215
8	7,335	13,077	15,528	25,716	38,431	42,483	41,761	41,928
Primary classes of unspecified grade [2]	----------	14,431	7,138	3,817	3,381	2,624	3,217	2,536
9	4,461	8,632	10,825	15,566	22,451	28,534	31,861	30,518
10	2,936	7,101	9,094	11,204	15,263	18,538	23,231	26,550
11	1,896	5,019	7,043	7,704	10,707	11,896	14,130	17,481
12	925	2,844	4,880	6,004	6,729	7,752	9,041	10,718
13	406	575	1,290	1,402	2,049	1,572	1,920	1,726
14	307	----------	583	588	880	1,152	1,326	1,531
Secondary classes of unspecified grade [3]	----------	1,639	1,494	1,592	140	45	----------	487
Arab Education								
Total	*6,780*	*22,906*	*23,635*	*27,449*	*32,026*	*35,222*	*38,585*	*41,828*
1	2,012	5,692	3,447	5,257	6,219	6,496	6,993	6,904
2	1,346	5,255	4,048	4,258	5,403	6,143	6,335	6,986
3	1,179	4,236	3,999	3,103	5,081	5,340	6,049	6,292
4	959	2,340	3,959	3,246	3,921	4,957	5,184	5,824
5	608	1,887	2,912	3,498	2,860	3,678	4,682	4,885
6	375	1,429	2,391	3,028	2,802	2,636	3,476	4,293
7	231	939	1,223	2,576	2,679	2,465	2,311	2,921
8	56	600	874	1,498	1,888	2,113	1,954	1,866
Primary classes of unspecified grade	----------	100	----------	----------	23	----------	14	35
9	14	256	240	431	495	562	671	797
10	----------	154	189	229	209	352	400	433
11	----------	18	186	166	186	190	255	270
12	----------	----------	167	159	139	173	176	224
13	----------	----------	----------	----------	82	43	45	56
14	----------	----------	----------	----------	39	74	40	42

[1] Not including kindergartens, higher education and "other institutions."

[2] Including preparatory classes in schools for working youth. Up to 1954-55 all the pupils in schools for handicapped children were also included.

[3] Including pupils in vocational bi-annual schools and agricultural youth groups; in 1962-63—chiefly in continuation classes.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 635.

The percentage of pupils above the normal age for their grade is relatively high, especially in the upper grades. This is due primarily to the nature of the Israeli school population, which to a large extent is composed of immigrant elements. This picture is improving with the passage of time and the decline in immigration rate. The average percentage of overage pupils in

1951–52 was 37.0; in 1961–62, only 19.9. But even in 1961–62, the percentage of pupils above the normal age in grade 8 was 29.7 (table 22). The heterogeneity of Israel's school population can be gauged from table 23.

Table 22.—Percent of Hebrew primary-school pupils above the normal age for their grade[1]: Selected years, 1951-52—1961-62

Grade	1951-52	1953-54	1956-57	1957-58	1958-59	1961-62
1	2	3	4	5	6	7
Average	37.0	33.0	25.8	24.2	22.1	19.9
1	22.7	18.0	10.2	9.8	9.1	10.0
2	32.0	26.6	18.3	15.2	15.2	11.8
3	39.4	33.8	28.1	23.1	18.9	15.0
4	44.5	38.7	27.9	30.0	26.2	19.0
5	48.5	41.4	31.5	29.4	31.0	22.6
6	45.3	45.7	34.5	31.9	30.2	23.9
7	43.0	46.0	34.2	32.8	30.4	29.1
8	40.0	41.2	34.8	31.4	31.2	29.7

[1] Grade—age 6, grade 2—age 7, etc.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 640.

Table 23.—Number of pupils in various types of Hebrew schools expressed as percent of the number in all types of schools, by type of school and birthplace of pupil: Selected years, 1956-57—1961-62

[...indicates that source did not show any figures]

Grade and type of school	Place of Birth											
	Israel			Asia and Africa			Europe and the Americas			Asia and Africa as percent of those born abroad		
	1956-57	1958-59	1961-62	1956-57	1958-59	1961-62	1956-57	1958-59	1961-62	1956-57	1958-59	1961-62
1	2	3	4	5	6	7	8	9	10	11	12	13
Average	53.4	58.3	68.6	32.2	27.1	19.3	14.4	14.5	12.1	69.0	65.2	61.4
Primary[1]												
Average	53.4	58.7	73.7	32.1	26.7	17.9	14.5	14.6	8.4	66.8	64.6	68.4
1	70.6	83.1	86.8	26.3	13.4	9.4	3.1	3.5	3.8	89.3	79.0	71.6
2	62.5	77.3	84.4	31.2	17.8	11.2	6.3	4.9	4.4	83.2	78.6	72.1
3	44.8	67.2	84.6	37.9	26.0	10.8	17.3	6.8	4.6	68.6	79.2	70.5
4	42.1	57.1	81.1	33.6	32.0	14.0	24.3	10.9	4.9	58.0	74.5	74.2
5	41.7	41.4	75.6	34.3	36.0	18.2	24.0	22.6	6.2	58.8	61.4	74.6
6	49.4	39.2	67.3	34.1	31.9	24.3	16.5	28.9	8.4	67.4	52.5	74.3
7	58.4	41.0	58.0	29.5	31.5	28.8	12.1	27.5	13.2	70.8	53.3	66.7
8	62.8	49.9	44.9	24.7	30.6	30.3	12.5	19.5	24.8	66.4	61.1	54.9
For handicapped children	48.8	46.5	62.5	39.7	43.6	31.8	11.5	9.9	5.7	77.5	81.5	84.7
For working youth	7.7	8.9	12.5	87.9	85.4	74.1	4.4	5.7	13.4	95.2	93.7	84.8
Secondary												
Average	65.9	66.1	50.3	17.1	17.7	19.8	17.0	16.2	29.9	50.3	52.3	39.7
Agricultural	43.1	42.1	43.8	44.0	37.5	29.1	12.9	20.4	27.1	77.4	64.8	51.7
Continuation classes	72.2	72.8	72.7	13.3	13.8	10.9	14.5	13.4	16.4	47.8	50.8	40.2
Secondary	70.9	70.9	49.8	10.5	12.6	12.8	18.6	16.5	37.4	36.0	43.4	25.6
Secondary evening	52.6	51.0	42.9	28.0	33.9	36.1	19.4	15.1	21.0	59.0	69.2	63.1
Teacher-training	75.1	72.7	65.7	6.1	11.6	17.3	18.8	15.7	17.0	24.6	42.4	50.5
Vocational	66.6	62.8	48.1	17.3	21.1	21.4	16.1	16.1	30.5	51.8	56.7	41.2
Other	...	...	22.2	...	...	54.0	...	...	23.8	...	...	65.0

[1] Including primary classes with no clearly defined grades.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics (1964). p. 641.

The number of teachers serving the primary school system seems to have kept pace with the increase in enrollment.[31] It increased from 4,153 in 1948–49 to 17,841 in 1962–63, maintaining the ratio of about one teacher per 22 pupils (table 54).

Schools for Working Youth

As provided by the 1949 Compulsory Education Act, the schools for working youth (*Beit sefer lenearim ovdim*) are for young people from 14 to 17 years of age who have not completed their elementary education. Although such schools existed before the 1920's, when the *Histadrut* established them for the socially and economically underprivileged apprentices or young workers, they acquired special importance after the establishment of the State of Israel and the consequent influx of a large number of children who had not completed their elementary schooling. The enrollment in these schools consists primarily of immigrant children from Middle Eastern countries and of children from low-income or socially and culturally backward families.

The teaching methods are highly flexible because of the great differences in the students' background, age, and education. Classes are usually held in the late afternoons or evenings three or four times a week. The curriculum provides for 9 to 12 hours of class work per week evenly allotted to language, Bible, arithmetic, and citizenship studies (including history, geography, and nature). Students are grouped according to their academic level in six separate classes. Four of these six are graded for students whose academic background and level correspond to that of grades 5 through 8. Students who have never gone to school or who have completed only grade 1 or 2 are grouped in a so-called "preparatory A" class, and those with an academic level between grades 2 and 5 in a "preparatory B" class.[32]

The differences in the age of the students grouped in the various classes are considerable, as can be seen in table 24. Of the 1,085 students who graduated from these schools in 1958, about 50 percent belonged to the 15–16 age group. The number of years attended by these graduates also varied considerably: 452 studied for 1 year, 369 for 2 years, and 264 for 3 years.[33] Only 94 of these graduates were born in Israel; of the remainder, 305 were born in North Africa, 269 in Iraq, 84 in Iran, 40 in Egypt, 101 in Yemen, and 192 in other countries.[34]

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[31] For a qualitative evaluation of the teachers, see chapter VI.

[32] Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel*, op. cit. p. 95.

[33] Ibid. p. 96.

[34] Ibid.

Table 24.—Number and percent of graduates of the schools for working youth, by age and sex: 1958

Age	Boys		Girls	
	Number	Percent	Number	Percent
Total	**697**	**100.0**	**388**	**100.0**
14	61	8.7	19	4.9
15–16	342	49.0	205	52.8
17	263	37.8	151	38.9
Unknown	31	4.5	13	3.4

SOURCE OF DATA: Moshe Smilansky, Shoshana Weintraub and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel.* Jerusalem: The Henrietta Szold Institute for Child and Youth Welfare, 1960. p. 95.

The number of schools for working youth and their enrollment tended to vary with changes in the level of immigration. The number of schools increased from 145 in 1950–51 to a peak of 291 in 1956–57, when it began to decrease from year to year. In 1962–63 there were only 138 such schools in operation (table 14). Enrollment also tended at first to increase and then to decline. In 1950–51 there were only 7,488 students enrolled, but later through the 1950's enrollment varied from 10 to 13 thousand. In 1962–63, however, enrollment declined to 5,394 (table 15).

Schools for the Handicapped

Before the State of Israel was established, education for handicapped children was primarily the concern of private institutions or organizations. After 1948, especially after the passage of the 1949 Compulsory Education Act, however, this type of education became the State's responsibility.

The education of the handicapped takes place under the general guidance and control of the Special Education Section (*Hamador lekhinukh meyukhad*) of the Ministry of Education and Culture (figure 1). Handicapped children are assigned to special institutions (*Beit sefer meyukhad*) in accordance with the results of the medical or other special examination performed under the auspices of the local education authorities.[35] The educational institutions for the handicapped are built in cooperation with the local authorities, which are also responsible for their maintenance. Depending upon their disability, handicapped children are taught either in the regular public schools, in "special classes," or in "closed" institutions. The tendency, especially in the smaller communities, is to "integrate" the handicapped children with the other pupils. The curriculum and the methods of teaching are highly flexible, aiming not only at inculcating learning, but also at achieving therapeutic goals.

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[35] Ruth Stanner. *The Legal Basis of Education in Israel,* op. cit. p. 193–94. For greater details on the education of the handicapped see, Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel,* op. cit. p. 82–92, 223–44.

Children requiring prolonged medical treatment or supervision are usually placed in "closed" institutions. One such institution is the Alyn Institution in Jerusalem, supported by the Society for Crippled Children. The city also has an institution for the blind, founded by the Migdal-Or Society and supported primarily by donations. Blind children in the small communities are taught Braille by traveling instructors.

During the 1962–63 academic year there were 106 special schools, attended by 9,418 handicapped children (tables 14 and 15).

The *Kibbutz* Schools

Irrespective of their economic development, the *kibbutzim* try to provide the best possible conditions for the children's physical and mental development. Their educational needs receive a priority second to none. Although the *kibbutzim* have only about 5 percent of the country's total child population, their educational principles which they have developed exercise a great influence on the State's educational policies. Among these educational principles are the following:

- The commune has responsibility for every child from birth to maturity.
- Children are raised and educated within the framework of small groups, determined by age, who live together in separate educational units.
- Parents and teachers share educational responsibility.
- Irrespective of their scholastic standing, all children receive the same basic education.
- Classroom instruction uses the project method rather than that of teaching each subject separately.
- A positive attitude is developed toward work.

The children are divided into groups and normally they advance from one level of education to the other or from class to class as members of the same group. In most *kibbutzim* the first grade is skipped with the 6-year old children learning the 3 R's within the framework of the kindergartens. Children in the 7-year age group enter second grade directly, thus easing the transition between the two levels of education.

Although the *kibbutzim* retain the family as the basic social unit, the children spend nights and most of daytime hours in the children's home, where they study and work under careful supervision.

Children in grades 2 through 6 (ages 7 through 12) constitute the so-called "children's community." The elementary school group is usually taught in a separate building under the guidance of a teacher-educator and a matron, who normally stay with the group until it reaches the high-school level. The children attend classes for 4 to 6 hours in the morning,[36] and reassemble again in the afternoon for about an hour, for play and organized activities. The curriculum is broad and flexible, reflecting the political and socioeconomic conceptions and requirements of the particular *kibbutz.* Although the traditional subjects in the humanities, sciences, and arts are included, they are not taught separately, but in an organically interlinked manner. Education is viewed as an all-embracing process that aims to develop the child as a whole. The method of teaching used to achieve this goal is the project method. It aims not only at the transfer of knowledge, but also at the linking of the learning process with life. It emphasizes the unity of theory and practice and of intellectual and physical work. The projects around which the teaching-learning process is organized vary by age-groups: They may deal with such study themes as "the chicken coop," "migratory birds," "the forest," and "our *kibbutz.*" Depending upon the complexity of the study-theme, each project may last from 2 to 6 weeks. Physical work is one of the mainstays of communal education. Elementary school children normally work in miniature farms of their own under the supervision and guidance of their teacher.[37]

The *Aliyat Hanoar* Schools

Now operating under the auspices of the Education Department of the Jewish Agency, the *Aliyat Hanoar* (Youth Immigration) schools originally were for children coming to Palestine through the *Aliyat Hanoar* movement. Launched soon after Hitler's rise to power in Germany, this movement envisioned rescuing Jewish youth from 15 to 17 years of age. Arriving in 1932, the first group of boys was placed in the children's village of Ben-Shemen, a pioneering center for progressive education.[38] With the adoption of gradually harsher anti-Semitic measures in Germany and the spread of Nazism in Europe, *Aliyat Hanoar* activities expanded rapidly.

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[36] Four hours in grades 2 and 3 ; 5 in grades 4 and 5 ; 6 in grade 6.

[37] For further details see (1) Shmuel Golan. *Collective Education in the Kibbutz.* Tel Aviv: Kibbutz-Artzi Hashomer Hatzair, 1961. 45 p. (2) Moshe Smilansky, Shoshana Weinraub, and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel,* op. cit. p. 99–111.

[38] Founded in 1927 and located in the Judean foothills a few miles northeast of Lydda, the children's village of Ben-Shemen includes a farm, children's homes, school rooms, and workshops. Since its establishment it has helped rescue and rehabilitate over 85,000 children. For a detailed account see Norman Bentwich's *Ben-Shemen: A Children's Village in Israel (Etudes Pédagogiques No. 7).* Jerusalem: Fédération Internationale des Communautés d'Enfants, undated. 104 p.

During prewar years, most of the rescued children came from Western Europe, but after Israel's independence, most of them came from Afro-Asian and Eastern European countries (table 25). Candidates for *Aliyat Hanoar* institutions are admitted after careful screening at reception offices in three major cities. This screening consists of evaluation of pertinent documents (including recommendations from welfare bureaus), interviews, and medical and psychological examinations. About 25 percent of the candidates go for further observation and individual testing to a reception camp at Ramat Hadassah near Haifa, named after Henrietta Szold, founder of the Hadassah, Women's Zionist Organization.

Table 25.—Number and percent of *Aliyat Hanoar* wards, by geographical origin: 1934-1958

[---indicates that source did show any figures]

Geographical origin	1934–39		1939–45		1945–48		1948–58		1934–58	
	Number	Percent	Number	Percent	Number	Percent	Number	Percent	Number	Percent
1	2	3	4	5	6	7	8	9	10	11
Total	**5,012**	**100.0**	**11,155**	**100.0**	**15,020**	**100.0**	**51,573**	**100.0**	**82,760**	**100.0**
Africa	--------	--------	35	0.2	156	0.9	13,737	26.7	13,928	17.2
Asia	--------	--------	1,715	16.7	652	5.0	16,142	31.6	18,509	22.9
Balkans, The	--------	--------	785	7.6	841	5.7	2,962	5.7	4,588	5.7
Eastern Europe	522	10.6	4,062	47.0	11,041	74.0	10,042	19.6	25,667	31.7
Israel	--------	--------	1,123	3.8	922	9.2	6,224	12.1	8,269	10.2
South America	--------	--------	--------	--------	--------	--------	521	1.0	521	0.6
Western Europe	4,434	89.4	2,549	24.7	769	5.2	1,687	3.3	9,439	11.7
Unknown	56	--------	886	--------	639	--------	258	--------	1,839	--------

SOURCE OF DATA: Moshe Smilansky, Shoshana Weintraub and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel.* Jerusalem: The Henrietta Szold Institute for Child and Youth Welfare, 1960. p. 139.

At the Ramat-Hadassah-Szold Center, these children, coming from a variety of social and cultural background and tainted by their often tragic personal histories, undergo further careful examinations to determine the extent of their mental, physical, and psychological development. On the basis of these examinations, they are selected and placed in the settlements most suitable to them.[39]

For educational purposes, *Aliyat Hanoar* places its wards in *kibbutzim,* children's villages or special institutions. About 42 percent of the wards are educated there.[40] Special emphasis is placed on vocational training. One of the most impressive achievements in such training is the Ne'urim rural vocational-training center, a joint project of *Aliyat Hanoar* and Hadassah. Located in the central district of Israel on the shores of the Mediterranean, the Ne'urim Youth Village offers concentrated training to about 600 youngsters every year. It is offered in two shifts, each lasting for about 6 weeks.[41] Children requiring special attention are trained in three institutions belonging to the *Aliyat Hanoar*: Kiryat Yearim, K'far Juliana, and the Swedish Home in Jerusalem.

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[39] For details see Jacqueline Kahanoff's ***Ramat-Hadassah-Szold Youth Aliyah Screening and Classification Centre*** (Etudes Pédagogiques No. 5). Jerusalem: Fédération Internationale des Communautés d'Enfants, 1960. 174 p.

Toward the end of their training-educational period, *Aliyat Hanoar* youths who want to stay together throughout their military service in order to form the nucleus of a new *kibbutz*, or to join an established *kibbutz*, may serve in a special military unit, the *Nahal* (*Noar Khalutzi Lokhem*—Fighting Pioneer Youth). After basic training, which is obligatory for all army inductees, the settlement nuclei are assigned to *Nahal* units stationed in agricultural settlements.

At the end of 1958, the *Aliyat Hanoar* cared for 11,022 children; of these 61 percent were boys.[42] By this time, the *Aliyat Hanoar* had cared for 82,760 children. During the first period of its operation (1934–39), 89.4 percent of the wards came from Western Europe; and during the postwar period (1945–58), about 4.2 percent (table 25).[43]

Higher Education [44]

In the relatively few years since 1918, when the 12 foundation stones symbolizing the 12 tribes of Israel were laid on Mount Scopus, at the outskirts of Jerusalem, to found the first modern Jewish institution of higher learning—the Hebrew University—higher education (*khinukh gavoha*) has experienced a gradual but continuous expansion. The development of higher education, already well advanced during the Mandate period, was acelerated after the country attained national independence. Today, in addition to the many research and professional institutes of nonuniversity level, Israel has five major institutions of higher learning: the Hebrew University of Jerusalem, the Technion-Israel Institute of Technology of Haifa, the Bar-Ilan University of Ramat Gan, the University of Tel Aviv, and the Weizmann Institute of Science of Rechovot.

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[40] In the *kibbutzim*, they receive the education normally given to the *kibbutz* members. Their *madrichim*—educators who combine the tasks of teaching, guidance and leadership—are chosen from among the *kibbutz* members. For material on their training in a religious *kibbutz* see, Meir Tamari. *Youth Aliyah in a Religious Kibbutz.* Jerusalem: The Children and Youth Aliyah Department of the Jewish Agency, 1960. 122 p.

[41] Chasya Pincus. *Ne'urim. The Rural Vocational Training Centre of Youth Aliyah and Hadassah.* Jerusalem: Fédération Internationale des Communautés d'Enfants, 1962. 139 p.

[42] Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel,* op. cit. p. 130.

[43] For a comprehensive account of the *Aliyat Hanoar,* see Moshe Kol's *Youth Aliyah: Past, Present, and Future* (Document No. 1, Israel). Jerusalem: Fédération Internationale des Communautés d'Enfants, 1957. 119 p.

[44] The competence, functions, and responsibilities of the institutions of higher learning in teachers' training are discussed in chapter VI. Concerning the financing of higher education see p. 51–52.

With the exception of the Weizmann Institute, which is primarily a research institution with facilities for graduate and postgraduate studies, the institutions of higher learning of Israel offer graduate and undergraduate studies both in day and evening sessions. The regular course of undergraduate studies is 4 years of 2 semesters each. The academic year begins late in October and lasts until the middle of July.

Students are admitted into the institutions of higher learning on the basis of the high school matriculation (*Bagrut*) diploma or its equivalent certificate from a foreign secondary school; and, depending upon the number of applicants, on the results of an entrance examination. Promotion is based upon grades received at the end of each semester. The grading procedure involves an evaluation of the student's achievements in each subject during the entire semester, including the results of quizzes, midterm examinations, class work, laboratory performance, and the results of a comprehensive examination at the end of each semester, i.e., in February and July.

Grades (as in the Technion) range from A to E (excellent to failure). When a student has fulfilled all undergraduate requirements and passed a final examination, he receives the degree of Bachelor of Art or Bachelor of Science. A student who has received the latter degree and then gets a year of professional experience in addition to completing a research project receives the degree of Engineer.

The graduate program leading to the master's and doctoral degrees is generally similar to that offered by corresponding institutions in the United States.

Council of Higher Education

Although autonomous from the academic and administrative point of view, the institutions of higher learning operate under the general provisions of the Council of Higher Education (*Hamoetza Lekhinukh Gavoha*). Established under the 1958 Law on the Council of Higher Education,[45] the Council has exclusive powers to recognize institutions of higher learning and is the chief State authority on all matters pertaining to that level of education. The Council consists of 19 members, 6 proposed by the Government and 13 appointed in "consultation with the recognized academic institutions." Presided over by the Minister of Education and Culture, the Council is empowered to determine the kind of degrees or academic titles which a recognized institution may confer. In consultation with the recognized institutions concerned, the Council can also "make proposals for their enlargement, improvement, and mutual cooperation; the advancement of scientific research; and the establishment of other institutions of higher learning." By 1961 the Council had given full recognition to the Hebrew University, the Technion, and the Weizmann Institute of Science; and partial recognition, covering a number of departments, to the University of Tel Aviv and the Bar-Ilan University.[46]

Within the Ministry of Education and Culture, matters pertaining to higher education are dealt with by the Head of the Foreign Relations and Higher Education Section (*Akhrai Lekishrei Khutz Umazkir Hamoetzah Lehashkala Gavoha*) (figure 1).

The Hebrew University of Jerusalem

Between 1925, when it opened, and 1948, the University was located at Mount Scopus. Owing to hostilities that followed the State's establishment, the Mount Scopus area was declared a demilitarized zone under United Nations supervision. After an interim of a few years, when classes were held on rented premises in Jerusalem, including the former College attached to the Franciscan Monastery of Terra Sancta, the university acquired its present campus at Givat Ram, a rocky hillside in the heart of the new city of Jerusalem.

In 1963, the university had six faculties and five schools, each with a number of departments and/or institutes. In terms of enrollment, by far the most developed Faculty was that of Humanities, followed by Social Sciences, Law, Sciences, Medicine, and Agriculture. The schools operating under the auspices of the University in 1963 were the Hebrew University-Hadassah School of Dentistry, the School of Pharmacy, the School of Education, the Paul Baerwald School of Social Work, and the Graduate Library School. The expansion of the University in the postindependence period can be gauged from the increase in total enrollment and the change in the number of faculty members. From a student body of 871 in 1948–49, enrollment in 1961–62 increased to 6,951; the increase in the faculty members during the same period was from 208 to 992. The total number of degrees awarded in 1948–49 was only 58; in 1961–62 it increased to 1,144. Of these, 665 were bachelor, 298 master, and 181 doctoral degrees (table 26).

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[45] For text of the law, see Ruth Stanner. *The Legal Basis of Education in Israel,* op. cit. p. 244–49.

[46] By 1963–64, the Council of Higher Education recognized the following departments at Bar-Ilan and Tel Aviv universities as authorized to grant bachelor degrees. At *Bar Ilan:* Bacteriology, Bible, biochemistry, biology, botany, chemistry, economics, english, general biology, general history, general philosophy, Hebrew language, Hebrew literature, Jewish history, Judaic philosophy, secondary school teaching certificate, Talmud, teacher training, and world literature. At *Tel Aviv University:* Bible, botany, classics, education, French culture, Hebrew language, Hebrew literature, Jewish history, microbiology, Middle East studies, philosophy, Talmud, and zoology. *Israel Government Year Book 5724 (1963–64).* Jerusalem : The Government Printing Press, 1964. p. 112.

Table 26.—Number of persons on academic staff, degree recipients, and students at the Hebrew University of Jerusalem: Selected years, 1948–49—1961–62

[---indicates that source did not show any figures]

Item	1948–49	1950–51	1951–52	1953–54	1955–56	1958–59	1959[1]–60	1960–61	1961–62
1	2	3	4	5	6	7	8	9	10
Academic Staff									
Total	**208**	**278**	**383**	**467**	**582**	**786**	**915**	**925**	**992**
Professors and lecturers	*98*	*116*	*150*	*155*	*179*	*215*	*241*	*338*	*374*
Degree Recipients									
Total	**58**	**125**	**248**	**606**	**462**	**617**	**707**	**1,004**	**1,144**
Bachelor of Art and Science	0	0	0	187	152	198	315	591	665
Girls	*0*	*0*	*0*	*77*	*59*	*76*	*104*	*185*	*181*
Master of Art[2]	24	46	103	85	20	35	37	43	48
Girls	*5*	*9*	*29*	*18*	*11*	*7*	*10*	*13*	*9*
Master of Science in									
Agriculture	0	0	18	12	24	39	37	33	42
Girls	*0*	*0*	*4*	*3*	*4*	*2*	*3*	*3*	*1*
Law	0	0	0	124	105	103	58	74	68
Girls	*0*	*0*	*0*	*19*	*8*	*13*	*5*	*16*	*17*
Mathematics and natural science[3]	24	65	48	81	62	89	123	133	140
Girls	*7*	*21*	*7*	*18*	*26*	*29*	*41*	*53*	*44*
Doctor of Medicine[4]	0	0	63	78	57	66	68	72	94
Girls	*0*	*0*	*19*	*17*	*17*	*15*	*13*	*13*	*26*
Doctor of Philosophy and Science	10	14	16	39	42	87	69	58	87
Girls	*0*	*3*	*2*	*8*	*7*	*12*	*17*	*14*	*12*
Students									
Total	**871**	**1,922**	**2,369**	**2,803**	**3,248**	**4,569**	**6,277**	**6,589**	**6,951**
Girls	*259*	*596*	*740*	*853*	*1,014*	*1,592*	*2,008*	*2,147*	*2,340*
First year	215	799	830	908	1,069	1,625	2,019	2,096	2,305
Girls	*75*	*215*	*300*	*306*	*400*	*633*	---	---	---
Research	86	---	173	275	308	400	475	431	441
Girls	*17*	---	---	*42*	*48*	*75*	*92*	*86*	*99*

[1] From 1959–60 on including the Tel Aviv Branch. [2] Including social science graduates. [3] From 1957-58 on including pharmacy graduates. [4] Including dentistry graduates.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 648.

The number of students enrolled in the various faculties during the 1962–63 academic year and the number and rank of faculty members employed by the various faculties are shown in table 27, which also details the number and type of degrees the university awarded in that academic year.

Table 27.—Number of persons on academic staff, degree recipients, and students at the Hebrew University of Jerusalem, by faculty: 1962-63[1]

[---indicates that source did not show any figures]

Item	Total	Agriculture	Humanities[2]	Law	Medicine[3]	Sciences	Social Sciences[4]
1	2	3	4	5	6	7	8
Academic Staff							
Total	**1,018**	**77**	**221**	**62**	**223**	**297**	**158**
Professors and lecturers	*373*	*22*	*86*	*16*	*149*	*83*	*17*
Degree Recipients							
Total	**1,345**	**113**	**386**	**164**	**121**	**382**	**179**
Bachelor of art and science	814	68	325	83	0	172	166
Girls	---	---	---	---	*0*	---	---
Master of art and science	357	41	54	76	[5] 18	157	11
Girls	*86*	*1*	*9*	*13*	[5] *7*	*54*	*2*
Doctor of Medicine and Dentistry	92	0	0	0	92	0	0
Girls	*26*	*0*	*0*	*0*	*26*	*0*	*0*
Doctor of Philosophy	82	4	7	5	11	53	2
Girls	*12*	*1*	*0*	*0*	*6*	*5*	*0*
Students							
Total	**7,876**	**292**	**2,476**	**1,064**	**684**	**1,061**	**2,299**
Girls	*2,695*	*27*	*1,259*	*267*	*134*	*351*	*657*
First-year	2,896	84	928	424	149	325	986
Research	601	76	118	17	83	288	19
Girls	*119*	*11*	*14*	*2*	*35*	*55*	*2*

[1] Including the Tel Aviv branch (Social Sciences and Law) with 1,073 students. [2] Including the graduate Library faculty with 23 students. [3] Including Dentistry and Pharmacy. [4] Including the Faculty of Social Services with 197 students. [5] Including Master of Public Health degrees.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 649.

The extent of the social and cultural problem confronting Israel can be seen from the composition of the student body. Although over 50 percent of the students during the post-1957–58 period were born in Israel, the overwhelming number of those who immigrated there up to 1947 and after 1948 were of European or American birth. The number born in Asia or Africa gradually increased over the years, but their proportion in the student body, especially in comparison with the proportion of the "Oriental" population in the country as a whole, is very small.

Of the 7,876 students enrolled in 1962–63, only 702, or under 10 percent, were of Asian or African birth (table 28).[47]

Table 28.—Number of students at the Hebrew University of Jerusalem,[1] by age, place of birth, and period of immigration: 1957-58—1962-63

[---indicates that source did not show any figures]

Students	1957-58	1958-59	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7
Total	**3,998**	**4,569**	**6,277**	**6,589**	**6,951**	**7,876**
Age						
Up to 20	191	219	246	285	412	484
21-23	1,985	2,178	2,784	2,787	2,894	3,301
24-26	969	1,218	1,770	2,034	2,125	2,205
27 and over	853	954	1,477	1,483	1,520	1,839
Not known	---	---	---	---	---	47
Place of Birth						
Africa	73	94	121	159	206	290
Asia:	175	163	353	339	321	412
Europe and the Americas	1,495	1,637	2,194	2,148	2,178	2,366
Israel	2,255	2,675	3,609	3,943	4,246	4,808
Period of Immigration						
Up to 1947	798	769	954	866	694	672
Since 1948	945	1,125	1,714	1,780	2,011	2,396

[1] Foreign students included. From 1959-60, including students of the Tel Aviv branch. Research students are not included.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 650.

The Technion-Israel Institute of Technology

The Technion grew out of an original 1907 plan of the *Hilfsverein der deutschen Juden* (Help Association of German Jews)[48] to establish a *Technische Hochschule* (Technical Institute) in Haifa. Its early history was marred by a language controversy over whether to use German or Hebrew as the medium of instruction for technical subjects.[49] The champions of Hebrew prevailed, and the Institute opened its doors during the 1924–25 academic year in the Hadar section of Mount Carmel in Haifa. Following its great growth in the post-1948 period, the campus was transferred in the early 1950's to Technion City, built on Tirat Carmel, in the outskirts of Haifa.

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[47] For greater details on the university see, *The Hebrew University of Jerusalem 1963*. Jerusalem : The Jerusalem Post Press, 1963. 396 p.

[48] See p. 18.

[49] See p. 8.

The organization, structure, and regulations of the Institute are similar to those of the Hebrew University. Its courses are offered in six Faculties—Architecture, Chemical Technology, Civil Engineering, Electrical Engineering, Mechanical Engineering, and Physical Sciences—and the following departments: Aeronautical Engineering, Agricultural Engineering, Industrial Design, and Mining and Metallurgy. Plans were made in the early 1960's to establish three additional departments: Food Technology, Industrial Management, and Marine Engineering.

In most Faculties, the course of study extends over 4 years, leading to the bachelor of science degree; the diploma of engineer is awarded after a year of practical work. The Institute is also authorized to award master's and doctoral degrees.

Table 29.—Number of persons on academic staff, degree recipients, and students at Technion-Israel Institute of technology: Selected years, 1953-54—1961-62

Item	1953-54	1955-56	1957-58	1958-59	1959-60	1960-61	1961-62
1	2	3	4	5	6	7	8
Academic Staff[1]							
Total	241	369	485	534	428	434	474
Professors and lecturers	*148*	*216*	*270*	*243*	*194*	*195*	*209*
Degree Recipients							
Total	463	484	480	589	577	663	553
Bachelor of science	268	252	305	408	404	511	401
Girls	*18*	*9*	*26*	*31*	*38*	*26*	*18*
Engineering	189	210	128	127	113	56	58
Girls	*13*	*14*	*5*	*5*	*4*	*3*	*4*
Agricultural	0	0	9	6	7	2	2
Architectural	27	30	6	8	12	4	4
Chemical	27	25	5	10	2	8	2
Civil	52	70	47	40	39	16	21
Electrical	38	28	28	35	16	13	11
Mechanical	45	57	33	28	37	13	18
Master and Doctor of Science	6	22	47	54	60	96	94
Girls	*1*	*2*	*8*	*6*	*6*	7	*14*
Students							
Day Session: Total	1,203	1,401	1,821	1,866	1,853	1,790	1,936
Girls	*88*	*106*	*140*	*129*	*113*	*103*	*181*
First-year	414	361	512	440	401	470	363
Girls	*58*	*52*	*53*	*19*	*60*	*80*	*87*
Evening Session: Total	165	240	248	133	118	71	81
Girls	*22*	*16*	*22*	*9*	*6*	*0*	*5*
Research							
Total	57	112	229	330	440	510	494
Girls	*13*	*19*	*25*	*33*	*40*	*46*	*32*

[1] Up to 1958-59 includes number of teaching positions; from 1959-60, the number of teachers.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 651.

The Technion is also engaged in a vast research program, with the projects either initiated by the school itself or sponsored by other private and governmental agencies in Israel and abroad, including some from the United States. These research projects are coordinated by the Technion Research and Development Foundation, established in 1952.

From a student body of around 700 in 1948, its enrollment increased from year to year. Its total enrollment reached 1,515 in 1953–54, and 2,511 in 1961–62. The number and rank of the faculty members and the number and type of degrees awarded between 1953–54 and 1961–62 are shown in table 29. The total number of students enrolled during the 1962–63 academic year was 2,953. Of these, 2,125 were registered in the day session and 97 in the evening session; 731 were enrolled as research students. Their distribution by fields of study is shown in table 30, which also shows the number and type of degrees awarded in 1962–63.

Table 30.—Number of persons on academic staff, degree recipients, and students at Technion-Israel Institute of Technology, by department: 1962-63

Item	Total	Architecture	Engineering							Sciences
			Aeronautical	Agricultural	Chemical	Civil	Electrical	Industry and Management	Mechanical	
1	2	3	4	5	6	7	8	9	10	11
Academic Staff										
Total	[1] 482	29	18	12	26	75	56	26	82	132
Professors and lecturers	*[1] 287*	*28*	*12*	*10*	*16*	*66*	*28*	*20*	*27*	*61*
Degree Recipients	581	4	19	24	59	119	98	36	140	82
Bachelor of science	417	2	14	20	41	78	76	29	113	44
Girls	*27*	*1*	*1*	*0*	*4*	*7*	*1*	*0*	*0*	*13*
Engineering	49	1	1	2	2	20	6	0	17	0
Girls	*1*	*0*	*0*	*0*	*1*	*0*	*0*	*0*	*0*	*0*
Master of science	96	1	4	1	15	18	13	6	9	29
Girls	*11*	*0*	*0*	*1*	*3*	*0*	*0*	*0*	*0*	*7*
Doctor of science	19	0	0	1	1	3	3	1	1	9
Girls	*3*	*0*	*0*	*1*	*0*	*0*	*0*	*0*	*0*	*2*
Students										
Day session	[1] 2,125	212	110	83	171	353	392	130	451	204
Girls	*143*	*61*	*0*	*0*	*6*	*23*	*3*	*0*	*2*	*37*
First-year	647	59	33	32	68	111	109	47	112	76
Girls	*50*	*22*	*0*	*0*	*3*	*7*	*0*	*0*	*1*	*17*
Evening session	97	0	3	0	20	8	37	4	25	0
Girls	*4*	*0*	*0*	*0*	*2*	*1*	*0*	*0*	*1*	*0*
Research	[1] 731	15	19	32	40	155	138	74	99	147
Girls	*55*	*1*	*1*	*0*	*2*	*2*	*3*	*2*	*1*	*37*

[1] Including faculty members and students in fields not listed in this table.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 652.

Bar-Ilan University

Named after Rabbi Meir Bar-Ilan of Berlin, the university was established at Ramat Gan, near Tel Aviv, in the early 1950's. Sponsored and to a large extent maintained by the Mizrahi Organization,[50] it began operating in 1955 with a student body of 80.

Modeling itself after Yeshiva University in New York, Bar-Ilan University differs in the following two respects from other Israeli institutions of higher learning: (1) It is avowedly a *religious* institution requiring all students, irrespective of their specialization, to take up Bible and Talmudic studies "in the spirit of orthodox teaching" and to attend chapel services. (2) It aims to follow the practice of American colleges by introducing the credit-points system, control of class attendance, and specialization only in the upper classes.

Bar-Ilan's courses are offered under the auspices of the following departments: Jewish Studies, Natural Sciences, Mathematics, Social Sciences, Literature and Languages. Special courses, cosponsored by the Government, are offered in criminology, pedagogic supervision, and teacher training.

Table 31.—Number of persons on academic staff, degree recipients, and students at Bar-Ilan University: Selected years, 1955-56—1962-63

Item	1955–56	1958–59	1959–60	1960–61	1961–62	1962–63
1	2	3	4	5	6	7
Academic Staff						
Total	24	75	90	107	118	138
Professors and lecturers	*17*	*27*	*26*	*35*	*40*	*48*
Degree Recipients						
Total	0	33	48	36	58	70
Bachelor's	0	33	48	36	53	60
Girls	*0*	*22*	*24*	*18*	*24*	*22*
Master's	0	0	0	0	5	10
Girls	*0*	*0*	*0*	*0*	*3*	*3*
Students						
Total	80	346	411	583	734	937
Girls	*41*	*191*	*222*	*350*	*425*	*520*
Humanities	48	229	268	387	507	646
Sciences	32	117	143	196	227	291
First-year	0	167	176	281	329	420
Girls	*0*	*85*	*0*	*0*	*0*	*0*

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 653.

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[50] See p. 12.

From the original enrollment of 80 in 1955–56, the student body increased to 937 in 1962–63. The first bachelor degrees were awarded in 1958–59 and the first master's degrees in 1961–62. The number of instructors increased from 24 in 1955–56 to 138 in 1962–63 (table 31). Many of these, however, teach only part time.

The University of Tel Aviv

The University of Tel Aviv was established in 1956 under the auspices of the Municipality of Tel Aviv-Jaffa. It grew out of the University Institute for the Natural Sciences and the Institute of Jewish Culture and Learning, established in 1953 and 1954, respectively. Until the 1964–65 academic year, its departments operated in various parts of Tel Aviv, with its libraries, lecture halls, laboratories, and administrative offices concentrated in abandoned Arab houses surrounded by botanical and zoological gardens. The new campus (*Kiryat Hauniversita*), envisioned as having 21 buildings with facilities for 10,000 students, opened in the fall of 1964.

In the early 1960's the University had two Faculties: Natural Sciences and Humanities, each divided into a number of departments. In addition, the University also included the Circle for Middle Eastern and African Studies, the Academy of Music of Tel Aviv (which serves as a nucleus for the planned Faculty of the Arts), and a pedagogical department. The University further includes a Post-Graduate Medical Faculty, offering refresher courses as well as specialized courses for both Israeli-born and immigrant physicians.

Although it opened in 1955 with a student body of only 123, by 1962–63 its enrollment increased to 1,471, of which 594 were first-year students. It granted the first degrees in 1958–59 (table 32).

The Weizmann Institute of Science

The history of the Institute can be traced to the Daniel Sieff Research Institute, founded in 1934 by the late Dr. Chaim Weizmann, the first President of the State of Israel. Originally devoted only to research in organic chemistry and microbiology, the Sieff Institute was transformed into the present Weizmann Institute of Science in 1946. In 1963–64, the Institute had a scientific and technical staff of over 1,000 engaged in over 200 projects within the framework of the following 18 research units: applied mathematics, biochemistry, biodynamics, biophysics, cell biology, chemical

Table 32.—Number of persons on academic staff, degree recipients, and students at the University of Tel Aviv: Selected years, 1955-56—1962-63

Item	1955-56	1958-59	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7
Academic Staff						
Total	36	92	98	136	160	211
Professors and lecturers	*0*	*47*	*50*	*55*	*61*	*83*
Degree Recipients						
Total	0	15	40	23	52	44
Bachelor's	0	9	28	10	35	28
Girls	*0*	*3*	*12*	*5*	*8*	*8*
Master's	0	6	12	13	17	16
Girls	*0*	*5*	*9*	*11*	*15*	*14*
Students						
Total	123	367	616	825	1,139	1,471
Girls	*69*	*191*	*321*	*463*	*668*	*754*
Humanities	59	213	399	525	783	1,061
Sciences	64	154	217	300	356	410
First-year	63	181	288	378	472	594
Girls	*37*	*84*	*138*	*215*	*287*	*336*

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 653.

immunology, electronics, experimental biology, genetics, infrared spectroscopy, isotopes research, nuclear physics, organic chemistry, photochemistry and spectroscopy, plant genetics, polymer research, theoretical chemical physics, and X-ray crystallography.[51]

During the first 24 years of its existence, the Institute operated primarily as a research institution. It was nevertheless considered part of the country's system of higher education, for it enabled the graduate and postgraduate students of Hebrew University, Technion, and other institutions to use its research and laboratory facilities under the supervision of its own scientists.

The Institute's own Graduate School was opened in October 1958. It offers 3-year courses leading to the doctoral degree for students already in possession of the master of science degree. One of the primary objectives of the Graduate School is "to give the students, concomitantly with their work on their research project, a thorough training in the techniques and conduct of research." [52] Aside from the Graduate School, the Institute also controls the Yeda Research and Development Company, located at the Levine Institute of Applied Science, which is engaged primarily in the application of laboratory and research findings to practical uses. The Institute continues close collaboration with the other institutions of higher learning and various governmental agencies and commissions, including the Israel Atomic Energy Commission. With the latter, it operates a radioisotope instruction center.

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[51] *Israel Government Year Book 5724 (1963-64),* op. cit. p. 117.

[52] Alexander M. Dushkin. *Higher Education in Israel.* Jerusalem: Government Printing Press, 1962. p. 19.

During the 1963–64 academic year, the Institute's Graduate School had 175 students, a fifth of whom were from overseas.[53] Plans are being made for the expansion of the Feinberg School for Advanced Study and the Charles Clore International House making possible the eventual enrollment of additional students.

Scientific Institutions of Nonuniversity Level

Besides formal institutions of higher learning, Israel has a number of research or scientific institutions which either operate under the immediate guidance of the Ministry of Education and Culture or else maintain close collaboration with the universities in furthering higher education goals. Among these are the Agricultural Research Station, the Beer Sheba Institute for Arid Zone Research, the Hebrew Language Academy, the Israel Academy of Sciences and Humanities, the Israel Atomic Energy Commission, the Israel Center for the Advancement of Human Culture, and the *Yad Washem* (Martyrs and Heroes Remembrance) Institute of Jerusalem (primarily concerned with documentation of the Nazi treatment of European Jews), and other institutions sponsored by central and local governmental organizations. Many of these institutions operate under the guidance of the National Council for Research and Development attached to the Prime Minister's Office.[54]

Adult Education

The influx within a short time of hundreds of thousands of adults from all parts of the world, speaking dozens of languages, created a formidable problem of cultural absorption and education for the leaders of the new State.

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[53] *Israel Government Year Book 5724 (1963–64)*, op. cit. p. 117.

[54] For an account of the scientific institutions see *Scientific Institutions in Israel.* Tel Aviv: Hapoel Hazair, for the Israel Academic Assistance Council, April 1957. 40 p. For a list of laws and rules of institutions operating under the Ministry of Education and Culture see Ruth Stanner's *The Legal Basis of Education in Israel,* op. cit., p. 250. Concerning the Hebrew Language Academy see, Chaim Rabin's account, "The Hebrew Language Academy," in *The Israel Yearbook 1963.* Jerusalem: Israel Yearbook Publications, 1963. p. 217–22.

Aware of the importance of speedy and effective economic and social adjustment for the new immigrants, the Government launched an extensive and singularly successful mass adult education program. The program had three major aspects:

- Teaching Hebrew to illiterates or persons literate only in other languages.
- Imparting a basic elementary education to adults without any formal schooling.
- Providing general and advanced education and training, including university extension, religious, and art courses, to people over 18 who sought further learning or training.

The program is implemented through schools and institutes organized and supported by various Ministries, the Jewish Agency for Israel, and the *Histadrut.* In the Ministry of Education and Culture, adult education falls within the scope of the Division of Culture (*Haagaf Letarbut*) and three of its departments: Adult Literacy (*Hayekhida Lehaskalat, Am*), Further Education of Adults (*Hayekhida Lehishtalmut Mevugarim*), and Hebrew Teaching of Adults (*Hamakhlaka Lehankhalat Halashon Lemevugarim*) (figure 1).

Courses in Hebrew

By far the most popular approach to teaching Hebrew to the general adult population has proved to be the evening classes organized in the cities and villages by governmental organs or voluntary organizations. These classes usually meet from two to four times a week for a total of 4 to 8 hours.

The requirements of the State for all types of technical skills and the eagerness of the professional newcomers to get swiftly integrated into the economic system of their new homeland induced the Government to launch in cooperation with the Jewish Agency for Israel a series of intensive courses in Hebrew. Known as *Ulpanim* (the plural of *Ulpan,* which means "Study" in Hebrew), these courses last for about 6 months, with students studying Hebrew full time. Unlike the Hebrew-language evening classes, which meet irregularly, the *Ulpanim* are not free, but students enrolled in the latter can get Jewish Agency loans which they repay after finding jobs.

With the cooperation of the *kibbutzim,* the Jewish Agency and the Ministry also established a number of "Work Ulpanim." The people enrolled in these courses work for about 4 hours for the *kibbutz,* usually doing farm work, in return for which the *kibbutz* pays for their subsistence, thus enabling them to study the rest of the day.

As major objectives, the teaching of Hebrew sought to develop national consciousness, eradicate illiteracy, integrate and absorb the immigrants culturally, and make a social and economic adjustment of the population. The extent to which all of these objectives were successful cannot be ascertained fully. Although many problems still remain to be solved, especially in cultural integration, the language program for adults has been highly successful. Between 1951 and 1963, nearly 200,000 adults attended various Ministry-sponsored courses; and of this number, many attended the *Ulpanim* (table 33).[55]

Table 33.—Number of students and classes in the public Hebrew courses for adults sponsored by the Ministry of Education and Culture, by type: 1951 and 1953-63

YEAR	All courses		Ulpanim		Work Ulpanim	
	Students	Classes	Students	Classes	Students	Classes
1	2	3	4	5	6	7
1951	14,437	908	907	32	190	8
1953	19,599	1,230	1,138	59	173	11
1954	15,548	930	881	48	219	12
1955[1]	31,808	2,094	688	28	199	13
1956	23,505	1,389	1,169	58	217	13
1957[1]	14,545	966	850	39	360	19
1958[1]	16,013	891	2,344	123	626	32
1959	16,199	965	2,643	120	626	36
1960	13,135	806	1,138	66	496	32
1961	12,060	743	2,371	105	660	37
1962	16,188	923	3,128	139	1,422	76
1963	14,516	865	2,891	151	1,195	69

[1] Including classes taught by volunteer teachers.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 654.

Elementary Education Classes

Another approach which the Israeli authorities used to eradicate illiteracy,[56] and advance the cultural absorption of the immigrants was to organize elementary education classes for adults. These classes are normally attended by adults eager to achieve some degree of cultural and economic advancement and by young people over 17 years of age no longer covered by the

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[55] For details on the *Ulpanim* and the propagation of Hebrew in general, see (1) Shelomo Kodesh, *Hebrew and Elementary Education for Adults.* Jerusalem: Ministry of Education and Culture, 1963. 35 p. (2) *From a Babel of Tongues to One Language (Aims and Activities).* Jerusalem: Ministry of Education and Culture, 1960. 32 p.

[56] In 1963, 15 percent of the adult population of Israel was still illiterate. Shelomo Kodesh. *Hebrew and Elementary Education for Adults,* op. cit. p. 33.

Compulsory Education Act.[57] General elementary education for adults is imparted in the following kinds of classes:

- Evening classes, organized and financed by local trade union committees and governmental authorities and held several times a week after work.
- Boarding *Ulpanim* employing the intensive approach and meeting about 30 hours a week.
- Rural centers offering elementary training to adult farmers.
- "Home group" classes served by visiting professional or volunteer nonprofessional teachers, held in homes, and attended by the family's adult members as well as adult neighbors.[58]

Adults are also afforded an opportunity to attend vocational training courses. These courses are normally organized under Ministry of Labor sponsorship. The number of adults enrolled in the various types of vocational courses during 1950 and 1962 is shown in table 34.

Table 34.—Number of students in the vocational training courses for adults sponsored by the Ministry of Labor, by type of training: Selected years, 1950—1962

[---indicates that source did not show any figures]

Subject	1950	1952	1954	1956	1957	1958	1959	1960	1961[1]	1962
1	2	3	4	5	6	7	8	9	10	11
Total	**7,917**	**13,964**	**12,424**	**9,894**	**12,465**	**8,841**	**8,635**	**11,403**	**10,314**	**10,550**
Building	5,429	2,545	1,200	1,273	2,493	781	424	833	2,289	2,389
Clerical work	536	1,659	3,120	2,636	2,904	597	381	298	185	150
Home economics	---	---	840	962	1,214	1,303	1,146	1,022	629	906
Instruction for foremen	---	---	966	230	42	80	---	165	471	755
Metal work	965	5,344	4,089	2,288	2,553	2,758	2,856	5,236	2,930	2,693
Wood work	87	1,108	306	287	358	383	376	362	267	222
Other	900	3,308	1,903	2,218	2,901	2,579	3,452	3,487	3,543	3,435

[1] Estimate.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 655.

Courses Beyond the Elementary Level

Courses covering practically every field are offered in special institutions for adults and in classes operating under the auspices of the universities. The educational and cultural advancement program for adults is prepared and implemented either separately or jointly by the Ministry of Education and Culture, the *Histadrut,* and the universities (table 35).

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[57] Under the Act, young people between 14 and 17 years of age, who for various reasons have failed to complete their elementary schooling, must attend "schools for working youth." See p. 68–69.

[58] Shelomo Kodesh, op. cit. p. 28–35.

Table 35.—Number of students in adult education at the Institutes for Advanced Studies and Hebrew-Language Proficiency of Haifa, Jerusalem, and Tel Aviv sponsored by the Ministry of Education and Culture, by subject: Selected years, 1950-51—1961-62

[---indicates that source did not show any figures]

Subject	1950-51	1952-53	1954-55	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62
1	2	3	4	5	6	7	8	9	10
Total	**8,218**	**6,564**	**5,391**	**3,612**	**3,968**	**3,879**	**4,038**	**5,222**	**[1] 5,346**
Winter term	*5,094*	*3,943*	*3,333*	*2,251*	*2,215*	*2,551*	*2,106*	*2,858*	*2,964*
Summer term	*3,124*	*2,621*	*2,058*	*1,361*	*1,753*	*1,328*	*1,932*	*2,364*	*2,382*
Advanced Hebrew	1,987	970	764	377	453	439	425	486	462
Foreign languages	---	550	1,501	1,567	1,676	1,742	1,495	2,088	1,738
Humanities	3,615	3,325	1,809	942	843	917	1,136	1,290	1,464
Jewish studies	1,119	1,051	666	285	391	259	300	472	497
Natural sciences	607	286	460	88	224	148	230	298	310
Social sciences	890	382	191	353	381	374	452	588	456

[1] Including 419 students in art work.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 655.

The *Histadrut* maintains a large network of educational and cultural institutions offering a variety of courses in general education, arts, and sciences. It established, among other things, a Workers' Institute for Higher Studies in Tel Aviv, which it now operates jointly with the Extension Division of the Hebrew University and the Absalom Institute for Israel Studies.[59]

University-level courses for adults are offered under the auspices of the Adult Education Center of the Hebrew University. This Center operates the University's extension division and two evening colleges: one in Tel Aviv, established with the cooperation of the *Histadrut* in 1955; the other in Haifa, established in 1953 with the cooperation of the Municipality of Haifa. The Center also sponsors a number of Institutes for Advanced Studies located in the cities of Tel Aviv and Jerusalem and in various parts of the Galilee and the Negev.

Lectures are given singly, in brief series, or within the framework of seminars. They cover a wide range of subjects from advanced Hebrew to the natural and social sciences.

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[59] Concerning the educational and cultural activities of the *Histadrut,* see Bezalel Schachar. *Workers' Education in Israel.* [Tel Aviv]: *Histadrut*—General Federation of Labor, 1962. 46 p.

Nonmilitary Training in the Army

The Israel Defense Army plays an important role in the social and cultural absorption of the immigrants. Unless physically unfit or exempt, all young men and women enter the army at age 18. Men serve for 2½ years and girls for 2 years. Throughout their service, they undergo vigorous military training supplemented by an extensive educational program. If they have not already finished 8 years of elementary schooling, they are given the equivalent in such subjects as arithmetic, Bible, civics, Hebrew, history, language, and literature. If they have finished elementary school, they are given an opportunity to continue their education. When feasible, they are permitted to do so by attending civilian courses of study.

The Army also plays an important role in easing the teacher shortage. For example, it permits women teachers to follow their profession in outlying villages and border settlements rather than render military service as such. The Army has also agreed to shorten the service period for students enrolled in the teachers colleges and in some cases has totally exempted them from service.[60]

Education for Arab Children: Preprimary and Primary

During the British Mandate period in Palestine, the Arab community was dependent primarily on the Mandatory Government for its educational services. Although comparatively great progress was made during this era in public education,[61] only about 34 percent of the Arab school age children were registered, in contrast to more than 90 percent of the Jewish children. Although the Jewish community of Palestine had a relatively developed, centralized educational system of its own operating under Government auspices,[62] the Arab community, reflecting a relative indifference to education, did not mobilize its resources toward the same end.

In 1946, the Mandatory Government operated 514 schools for Arab children scattered in 880 villages and towns. Of these schools 82 had 7 primary grades; the others were either incomplete or ungraded operating with one teacher per school.[63]

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[60] The Army planned to exempt, in 1964–65, the approximately 600 girls and 140 boys who were expected to enter teachers colleges after having graduated from high school. *Report on Educational Developments in 1963–64,* op. cit. p. 25.

[61] During 1931–41 the Arab child population in Government schools increased 120 percent, while the Arab general population increased only 28 percent. Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, eds. *Child and Youth Welfare in Israel,* op. cit. p. 72.

[62] See p. 19–34.

Under the 1949 Compulsory Education Act, the State assumed full responsibility for the compulsory education of all children, both Jewish and Arab, between the ages of 5 and 14. Although the public schools are thus open to all children, lingering animosities, linguistic differences, and geographic factors brought about *de facto* operation of two separate systems of institutions for Jewish and Arab children.

The successful implementation of the Compulsory Education Act in the Arab communities required that a series of reforms be adopted. These reforms involved, among other things, a gradual elimination of the artificial differences that existed in the Arab and Jewish public school systems—differences in tradition, way of life, and community interests. The reforms also involved training teachers, abolishing corporal punishment, introducing coeducation, and democratizing the teaching staffs.[64]

In acordance with the Compulsory Education Act, kindergartens were established for the 5-year old Arab children, as were public primary schools in every Arab community having at least 11 children of the compulsory school-age group. In these communities, Arab Local Education Authorities were set up and entrusted with responsibilities evolving from the various education acts: registration of children, maintenance of schools, and control of school attendance.

The Arab preprimary and primary schools operate under the same principles as their Hebrew counterparts with the exception that special provisions are made in the curriculum to satisfy the particular needs of the Arab community. Thus, the primary school curriculum includes Arab history and literature and geography of the Arab world, and the language of instruction is Arabic. Beginning with the fourth grade, Hebrew is taught; and beginning with the sixth, English. In every Arab public school religion is taught by instructors of the particular creed or denomination represented. Arab public schools are closed two days a week—usually Friday and Sunday if the children and teachers are a mixture of Moslems and Christians; Friday and Saturday, if primarily Moslem; Saturday and Sunday, if primarily Christian.

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[63] Moshe Smilansky, *et al.* Ibid.

[64] When corporal punishment was first abolished, many problems were created for teachers and parents accustomed to the oriental patriarchal system and totally unfamiliar with the nature and scope of progressive education. The introduction of coeducation, a radical departure from tradition, was facilitated by the fact that at first there were not enough children of a given age group and achievement level, nor enough teachers, to make it possible to have separate classes or schools for boys and girls. Contrary to the restrictions placed on them during the pre-State period, women teachers were free to teach in boys' schools, marry, and bear children without fear of losing their jobs. Under the reforms, teachers were also given a greater voice than previously in determining educational policy.

As with the Hebrew primary schools, the quality of the Arab schools varies from poor to excellent. Some of them still have furniture and equipment predating the Mandate period; certain others, especially in the large cities, are of a high standard in terms of facilities, equipment, teaching, and staff. A considerable proportion of the Arab educational institutions are located in Nazareth,[65] the center of Arab-inhabited Israel. Special primary schools serve the interests of the Druze community,[66] which is favorably inclined toward the Jewish community; and of the Bedouins, who in spite of the Israeli Government's efforts to relocate them, cling to their nomadic way of life.[67]

Textbooks, supplied by the Government, must be returned at the end of the school year, except that first-graders may keep theirs.[68]

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[65] According to Raif Zorbi, Inspector for Arab Schools in the Nazareth area, in 1963 that city, with a total population of about 26,000, had 11 public schools (8 coeducational, 1 for boys, and 2 for girls), and 8 private schools (see p. 122).

[66] Located primarily in Galilee not far from Haifa, the Druze community is opposed to coeducation. Having rejected Islam in the 11th century, they practice a religion of their own whose rites they conceal from others. In contrast to other Arabs, they are on friendly terms with the Jews. They are subject to Israel's conscription laws. The author visited the Osfiya Girls' Elementary School and also the Osfiya Boys' Elementary School; the latter has eight primary grades, a kindergarten, and a 2-year vocational course.

[67] Of the more than 262,000 Arabs in Israel in 1962, about 30,000 were nomads. Of these nomads, about 9,000 lived in the north and 21,000 in the south. Roaming the sands of the Negev, they were divided into about two dozen Moslem tribes, each headed by a sheik who served as leader, judge, and registrar of births and deaths. Israel has adopted a resettlement program under which the nomads are to abandon their tents and move into 2½-room houses. The plan has had some success in the north but less in the south. Schools for the desert Bedouins have been opened, but teachers have a hard time filling classrooms.

Not far from Beer Sheba in the desert is the country's largest school for Bedouins, the 7-grade primary "Shevet Abd Rabea" Aksaife School serving children of the Aksaife tribe. The school's 185 boys walk, or ride on mules, from their camps and tents spread throughout the area; and they receive one meal at the school. Also in the desert is the Atauna Elementary School, located in temporary quarters and having 45 children in 5 primary grades. The fact that 15 of the pupils are girls is surprising, for the Bedouins are known as being opposed to their schooling.

[68] In 1948, when the schools were reopened, Arab textbooks were either nonexistent or obsolete. The Ministry of Education and Culture then adopted a plan to recommend a complete set of textbooks in Arabic for all primary and secondary school subjects. By 1962, 15 new textbooks were available in the language and in 1963, 17 more. Twenty more were expected to be available for 1964. *Report on Educational Developments in 1963-64*, op. cit. p. 17.

Although enrollment lagged during the State's first few years of existence, primarily because of the teacher shortage, it gradually expanded beginning with 1950–51. Of a total Arab population exceeding 262,000 in 1962, nearly 60,000 were enrolled in various types of schools during 1962–63.[69] Of these, over 48,000 were in the State-supported preprimary and primary schools; the remainder were in nongovernmental schools maintained by either local religious communities or mission societies. The 48,000 in the State-supported schools were divided, in terms of religious affiliation, as follows: 36,000 Moslems, over 6,000 Christians, and nearly 6,000 Druzes (table 36).[70]

Enrollment in the 46 Community Schools maintained by local religious communities and foreign mission societies in 1962–63 was 11,443, most of it in schools maintained by Christian mission societies. By religion, the total was as follows, in descending order: Christians—8,058; Moslems—2,206; Jews—1,071; Druzes—108. By level, the total was as follows: kindergarten—2,834; elementary—7,297; secondary—1,312.[71]

The majority of the children were enrolled in State primary schools. Of the 48,035 children in State institutions during 1962–63, 6,207 were in kindergartens, 39,861 in primary schools, 136 in schools for working youth, and 9 in schools for the handicapped (table 15).

A notable development in Arab education is the gradual increase in the enrollment of girls.[72] The proportion of school-age Arab girls attending classes increased from 25 percent in 1948 to around 80 percent in 1963–64.

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[69] See tables 1 and 2 and p. 4 concerning the composition and distribution of the Arabs.

[70] During recent years considerable agitation has been aroused in Israel, especially by the orthodox and ultra-orthodox Jewish religious groups, to curtail mission school activities. The Jewish zealots maintain that the missions are trying to convert Jews to Christianity. In September 1963, for example, members of the *Hever Peelei Hamahane Hatorati* (Society of Activists of the Torah Camp), a religious vigilante group, caused considerable damage at the Church of Scotland school in Jaffa and the St. Joseph Convent in Jerusalem. These acts were condemned by the Government, which fined some of the riot participants. In response to religious group pressures, the Government in 1964 was contemplating the passage of a law that would make "direct persuasion of minors to convert to another religion" punishable by 6 months' imprisonment. Contrary to the zealots' claims, the Prime Minister's Office revealed that fewer than 1,000 Jewish children attended foreign schools during 1963–64 and that only 95 of these were in regular missionary schools. New York *Times*, June 25, 1964.

[71] Joseph S. Bentwich. *Education in Israel.* Philadelphia: The Jewish Publication Society of America, 1965. p. 172.

[72] *Report on Educational Developments in 1963–64*, op. cit. p. 18.

The Government's chief reliance in encouraging the increase has been on educating Arab parents about the desirability of sending their daughters to school (tables 36 and 37).

Table 36.—Number of pupils in official (State-regulated) and nonofficial Arab educational institutions, by religion: Selected years, 1948-49—1962-63[1]

[---indicates that source did not show any figures]

Religion and sex	1948-49	1950-51	1952-53	1954-55	1956-57	1958-59	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8	9	10	11
Summary										
Grand total	**11,213**	**29,900**	**36,206**	**34,506**	**38,682**	**43,934**	**47,405**	**51,815**	**55,447**	**59,923**
Christians	---	---	10,361	10,960	11,627	12,387	12,833	13,709	13,858	14,577
Druze	---	---	2,901	2,762	3,675	4,514	4,880	4,923	6,021	5,782
Moslems	---	---	21,583	19,557	22,009	25,825	28,493	31,920	34,460	38,390
Others	---	---	1,361	1,227	1,371	1,208	1,199	1,263	1,108	1,174
Official (State-Regulated) Institutions										
Christians *Total*	*2,753*	*4,248*	*4,630*	*4,208*	*4,985*	*5,154*	*5,330*	*6,014*	*5,846*	*6,169*
Boys	1,891	2,649	2,818	2,739	2,902	2,953	3,046	3,225	3,388	3,432
Girls	862	1,599	1,812	1,469	2,083	2,201	2,284	2,789	2,458	2,737
Druze *Total*	*981*	*2,749*	*2,774*	*2,679*	*3,506*	*4,433*	*4,789*	*4,711*	*5,938*	*5,694*
Boys	881	1,701	1,901	1,895	2,350	2,731	2,870	3,019	3,413	3,284
Girls	100	1,048	873	784	1,156	1,702	1,919	1,692	2,525	2,410
Moslems *Total*	*3,754*	*18,498*	*20,664*	*18,510*	*20,751*	*24,446*	*26,861*	*30,030*	*32,381*	*36,184*
Boys	3,125	12,610	14,361	13,592	14,987	16,423	17,431	18,898	19,980	21,636
Girls	629	5,888	6,303	4,918	5,764	8,023	9,430	11,132	12,401	14,548
Others *Total*	*13*	*12*	*7*	*10*	*2*	*0*	*2*	*13*	*5*	*6*
Boys	7	8	6	6	1	0	2	10	5	6
Girls	6	4	1	4	1	0	0	3	0	0
Nonofficial Institutions										
Total	*3,712*	*4,393*	*8,131*	*9,099*	*9,438*	*9,901*	*10,423*	*11,047*	*11,277*	*11,870*
Christians	---	---	5,731	6,752	6,642	7,233	7,503	7,695	8,012	8,408
Druze	---	---	127	83	169	81	91	212	83	88
Moslems	---	---	919	1,047	1,258	1,379	1,632	1,890	2,079	2,206
Others	---	---	1,354	1,217	1,369	1,208	1,197	1,250	1,103	1,168

[1] Includes kindergartens. Discrepancies in comparison with table 16 are due to the fact that the figures refer to different dates each year.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 644.

Table 37.—Number of pupils in State and non-State Arab educational institutions, by level and sex: 1961-62

Educational level	Total	Boys	Girls
Total	**55,447**	**32,358**	**23,089**
State Institutions			
Total	*44,170*	*26,787*	*17,383*
Kindergarten	5,585	3,130	2,455
Primary	36,998	22,295	14,703
Secondary	1,587	1,362	225
Nonstate Institutions			
Total	*11,277*	*5,571*	*5,706*
Kindergarten	2,840	1,373	1,467
Primary	7,281	3,648	3,633
Secondary	1,156	550	606

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 645.

Another encouraging development in the education of Arab children has been the gradual decline in the percentage attending primary school who were above the normal age for their grade. In 1951–52 the overall average of these above-age children was 68.4 percent and the average in grades 4, 5, 6, and 8 was more than 80 percent; but by 1961–62 the overall average had declined to 19.8 percent (table 38).[73]

Table 38.—Percent of pupils above normal age for their grade[1] in the primary schools of Arab education, by grade: Selected years, 1951-52—1961-62

Grade	1951–52	1953–54	1956–57	1957–58	1958–59	1961–62
1	2	3	4	5	6	7
Total	**68.4**	**58.0**	**40.4**	**36.2**	**28.4**	**19.8**
1	48.3	34.0	14.4	20.0	14.3	12.0
2	69.9	46.8	29.2	20.3	20.2	16.5
3	71.9	56.0	33.5	35.0	17.9	19.3
4	80.1	70.5	43.3	37.6	32.8	21.4
5	81.2	72.0	50.9	45.3	36.2	23.7
6	81.6	76.9	54.8	51.0	43.2	20.1
7	78.7	76.2	62.2	53.2	46.9	32.0
8	82.0	77.7	63.5	59.3	46.0	31.5

[1] Grade 1—age 6; grade 2—age 7, etc.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 646.

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[73] See also table 22.

Primary responsibility for the education of Arab children lies with the Assistant Director General for Arab Education and Culture and Special Assignments (*Sgan Menahel Klali Letafkidim Meyuhadim Umenahel Hamakhlaka Lekhinukh Vetarbut Learvim*) and the Department of Arab Education and Culture (*Hamakhlaka Lekhinukh Veletarbut Learvim*) of the Ministry of Education and Culture (see figure 1). Implementing the Ministry's program is the chief responsibility of the Chief Inspector of the Arab Education Department, who directs and supervises the work of several territorial inspectors and is also one of the Government's chief advisors on Arab educational policies.

Although great strides have been made in Arab primary education since 1948, much is left to be done. The problems are especially acute in school construction, school equipment, textbooks, and teacher training. These problems also confront Hebrew education, and the Israeli Government views the solution of both sets of problems with a sense of urgency.

V. Secondary Education

Problems and Objectives

ALTHOUGH the State of Israel inherited a relatively large network of secondary institutions established and developed under the auspices of the *Va'ad Leumi* (General Council of the Jewish Community of Palestine),[1] the secondary school system constitutes the weakest link in the educational structure of the new State. In spite of the tremendous efforts of the Government, Israeli secondary education continues to suffer from a series of shortcomings. These stem primarily from factors underlying the population growth and security requirements of the new State. Relatively poor in natural resources, Israel nevertheless experienced during the first 15 years of its existence a threefold increase in the total population and a sevenfold one in its school population.

The political and military situation in the Middle East has led Israel to divert a considerable percentage of its material resources to national security. The financial requirements of defense, which tend to increase with the rapid development of military technology, leave the State much less of its resources than otherwise would be available for educational purposes.

The tripling of the country's population within 15 years and the proportionately greater expansion of the school population have proved to be a tremendous strain not only on the new State's economy but also on its educational and teaching facilities. This strain has especially affected secondary education, for a considerable percentage of the immigrant population was 14 to 18 years of age without any previous knowledge of Hebrew and (in the case of many coming from "socialist" countries) without any experience in Jewish subjects.

Israeli secondary education is neither free nor compulsory. Nevertheless, the percentage of secondary school-age population actually in school is extremely high. In 1963–64, for example, about 60 percent of this age group attended school, a record which compares favorably with that of many other countries having a long tradition in free and compulsory education. The picture is still far from satisfactory, though, since 40 percent of the 14–18 year-old age group do not attend any type of school and since 33 percent of the 60 percent who do attend school are actually in the primary grades of the "schools for working youth." Also, the number in secondary school tends to decrease in the upper grades, with relatively few students reaching the *Bagrut* (matriculation) level.[2]

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[1] See p. 29 concerning the secondary school system of the pre-State period.

Of the 54,392 students enrolled in the academic and vocational secondary schools during 1959–60, 40.2 percent were registered in the 9th grade, 25.1 percent in the 10th, 19.7 percent in the 11th, and only 12.0 percent in the 12th. Although the percentage of the secondary school-age population enrolled in various educational institutions has increased during the years (table 39), Israel continues to suffer from a number of basic difficulties. These are primarily geographic, social, and functional in character.

Table 39.—Percent of Jewish youth aged 14 to 17 in primary and secondary school, by sex: Selected years, 1951-52—1961-62

Year	Average	Boys	Girls
Primary			
1951–52	19.4	20.0	18.8
1953–54	22.8	24.5	20.8
1956–57	21.9	23.9	19.8
1957–58	22.5	23.3	20.5
1958–59	21.4	22.7	20.0
1961–62	14.0	15.1	12.8
Secondary			
1951–52	23.4	23.0	23.9
1953–54	28.7	28.0	29.4
1956–57	34.0	32.7	35.4
1957–58	36.3	35.3	37.1
1958–59	40.4	39.6	41.2
1961–62	46.5	44.5	48.6

SOURCE OF DATA: *Statistical Abstract of Israel 1963. No. 14. Jerusalem: Central* Bureau of Statistics [1964]. p. 636.

Geographically, the problem is primarily one of the rural areas and developing towns, which suffer from a shortage of both secondary schools and teachers. The urban areas, especially the large cities, have a comparatively good and increasing supply of various types of secondary schools.[3] Many of the new settlements, however, which are inhabited largely by new immigrants, have only makeshift facilities with secondary classes, if any, conducted in youth centers or primary schools.

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[2] Also see p. 110–12.

[3] The "Reali," "Herzlia," and "Beth Hakerem," academic secondary schools of Haifa, Tel Aviv, and Jerusalem, respectively; the Aaron Syngalowski ORT Vocational Secondary School of Tel Aviv, the Technical High School attached to the Technion in Haifa, or the "Mikve Israel" Agricultural School of Holon-Tel Aviv compare favorably with similar schools in Western countries. Their physical facilities, including buildings, classrooms, and laboratories, are excellent, and their administrative and teaching staff is generally of high caliber.

Perhaps of even greater importance for Israel is the social problem. It has developed essentially from the differences in the cultural backgrounds of the many immigrants coming from more than 70 different countries. The gap is especially wide between the culturally advanced European and Israeli Jews and Jews coming from North African and Middle Eastern countries.[4]

Although the gap is being narrowed considerably in education, it is still noticeable in the secondary institutions. Of the total secondary enrollment of around 90,000 in 1962–63 (representing about 60 percent of the 160,000 young people in the 14-to-18 age group), 85 percent were of *Ashkenazi,* i.e. European background, and only about 15 percent of *Sephardi,* i.e., "Oriental" background.[5]

The third major source of the disequilibrium characterizing Israeli secondary education is functional in character. Over 75 percent of the secondary school students are enrolled in academic high schools and only 25 percent in vocational and agricultural schools.[6] As a country bent on rapid industrialization and the achievement of a favorable balance of trade and payments, Israel is very conscious of the importance of technological progress and does not favorably view the development of a potentially vast body of secondary schools graduates who theoretically, at least, could not contribute a great deal to that progress.

To overcome the basic geographic, sociocultural, and functional difficulties inherent in the present secondary school system, the Israeli authorities have adopted among other things the idea of establishing *comprehensive* secondary schools that combine academic and vocational training. The plans[7] seem to reflect John Dewey's idea of "learning by doing" and to incorporate some of the elements of polytechnization introduced in the educational systems of the "socialist" countries omitting, of course, the political-ideological content.[8]

The sucessful implementation of these plans will depend on many factors, including the availability of investment funds for constructing schools, training sufficient qualified teachers, and expanding the statutory power of the Ministry of Education and Culture over secondary education.

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[4] For details on the social-cultural problems of Israel in general see p. 4–8.

[5] Abba Eban. "Perspectives of Jewish Education in Israel and in the Diaspora," *Jewish Education* (New York), 33 :3 :139. Spring 1963.

[6] Ibid.

[7] See p. 119–20.

[8] See Randolph L. Braham. *Education in the Rumanian People's Republic.* Washington : U.S. Government Printing Office, 1964. p. 54–59.

Administration

In the pre-State period, the secondary schools were organized and administered by a number of private and public organizations,[9] which cooperated with both the British and the *Va'ad Leumi* authorities. Since the establishment of the State of Israel, however, most of these schools have gradually come under the guidance of both central and local governmental organs.

Although the *Knesset* in 1965 has not yet passed a law relating to secondary education, the Ministry of Education and Culture has assumed a number of responsibilities for it. The Ministry is particularly active in the preparation of curricula and syllabi, the revision of textbooks, the preparation and administration of the matriculation (*Bagrut*) examinations, and the partial financing of secondary education.[10] In matters pertaining to the construction, maintenance, and operation of schools it cooperates closely with local authorities; and in those relating to technical-vocational or agricultural secondary schools, with other Ministries.[11] In the Ministry itself, immediate responsibility for secondary education lies with the Assistant Director General for Secondary Education (*Sgan Menahel Klali Lekhinukh Al-Yesodi*). Subordinate to the Director General, he is advised and assisted by a Standing Committee for Secondary Education (*Hamazkirut Hapedagogit Lekhinukh Al-Yesodi*), composed of several members and inspectors.

Matters pertaining to academic secondary education come under the jurisdiction of the Department for Secondary Education (*Hamakhlaka Lekhinukh Tikhon*), and those relating to vocational and agricultural-maritime education under the Department for Vocational Education (*Hamakhlaka Lekhinukh Miktzoi*) and the Department for Agricultural Education (*Hamakhlaka Lekhinukh Khaklai*), respectively (figure 1). Each Department is headed by a Director. The Departments for Vocational and Agricultural Education cooperate closely with the Ministries of Labor and Agriculture, which from the noneducational point of view control or operate many of the vocational-technical and agricultural schools. Other central governmental organs are also involved in the educational process. Thus, the Ministry of Posts controls a school of telecommunications, and the Ministries of Defense, Transport, and Education and Culture are jointly responsible for the operation of a school for marine officers.[12]

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[9] See p. 29, 40–41.

[10] Concerning the financing of secondary education and the graded-tuition system, see p. 123–27.

[11] The Ministry of Education and Culture often helps the secondary school administration with its publications and proposals concerning administrative details, teacher hiring and qualifications, examinations, and record forms. See *Horaot levatei hasefer hatikhoniyim* (Instructions for Secondary Schools). Jerusalem: Ministry of Education and Culture, 1959. 39 p.

In September 1963 a Secondary School Authority (*Minhal Hakhinukh Haal-Yesodi*)—also known as Administration of Secondary Education—was established to fulfill functions not in the purview of the three postprimary departments. This Authority was set up essentially in order to—

- Plan and establish comprehensive academic-vocational secondary schools and junior high schools (grades 7–10).[13]
- Administer the graded-tuition system.[14]
- Advance secondary education in the developing areas.
- Establish enrichment programs for gifted children.[15]
- Discover and raise funds for secondary education.

These tasks are divided among the various sections of the Authority.

The heads of the departments or authorities concerned with secondary education meet periodically with the field inspectors, whose views and observations they take into consideration when formulating educational policy. The recommendations resulting from these meetings are transferred either to the Pedagogic Secretariat of the Ministry, if they are primarily of academic-instructional nature, or to the Director General, if they are basically of general-administrative character. Proposals relating to curricula, syllabi, and methods of instruction, as well as the general regulations of the Ministry, are published in the "Circular of the Director General." The matriculation (*Bagrut*) examinations offered at the end of the 12th grade are prepared and administered in cooperation with the institutions of higher learning.

Types of Secondary Education

Israel has three major types of secondary schools: academic, vocational, and agricultural. These may vary in terms of the number of years of schooling offered (8, 4, or 2); sessions available (day and/or evening);

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[12] UNESCO. *World Survey of Education: III. Secondary Education.* Paris, 1961. p. 704.

[13] See p. 119–20.

[14] See p. 124–27.

[15] The Authority's enrichment program aims to give children who have the intellectual potential but who are unable to pay for their education in the appropriate schools the opportunity to learn under adequate conditions. Enrichment programs for the gifted are provided in dormitory schools and in the form of nonresident day classes. In 1963–64, 786 students benefited from the program: 635 through boarding schools and 151 through day classes. *Report on Educational Developments in 1963–64*, op. cit. p. 24. For details on the distribution of these students by type of school attended, see *Post-Elementary Education.* Jerusalem: Postprimary School Authority of the Ministry of Education and Culture [February 1964]. p. 6. Mimeograph.

and ownership or sponsorship (for example, *Kibbutz, Moshav,* and *Aliyat Hanoar* schools and institutions owned and operated by organizations like the *Histadrut,* WIZO, and ORT, and also Government-supported schools). All of these schools may be either secular or religious.

The secondary school year begins around September 1 for the Hebrew schools and a little later for the Moslem and Christian Arab schools; they all close near the end of June. The school year is divided into either two terms (winter and summer) or three terms, with vacations at the Hannukah-Christmas and the Passover-Easter periods. The school week lasts for 6 days in the Hebrew schools, with Saturday off; and 5 or 6 days in the Moslem and Christian Arab schools, with Friday, Sunday, or Friday and Sunday as the Sabbath period, depending upon the religious background of the particular school population.

The school day in Hebrew schools normally lasts from 8:00 a.m. to 2:00 p.m. as a single shift; in Arab schools from 8:00 a.m. to 3:30 p.m. with a 12:00 to 1:30 p.m. break.

Academic Schools

Types

Since the 1906 establishment of the Herzlia *Gymnasium* in Jaffa, the first modern Hebrew secondary school in the world, the following major types of academic secondary schools (*beit sefer tikhon*) have evolved:

- *4-year (grades 9 through 12)* for graduates of 8 elementary grades, operating either independently or in conjunction with schools offering all 12 grades.
- *6-year (grades 7 through 12)* for graduates of 6 elementary grades, also operating either independently or in conjunction with schools offering all 12 grades. (In some areas or schools, as in many parts of the United States, there is a further division into three junior and three senior high school grades.)
- *2-year secondary (grades 9 and 10)* for graduates of 8 elementary grades. (These junior secondary schools (*beit sefer tikhon du shenati*) usually combine grades 7 and 8 of the elementary schools into one continuous curriculum. Designed primarily for potential high school dropouts, these schools also offer prevocational training.)[16]
- *Continuation classes* (*kitot hemshekh*) with 2 years of schooling (grades 9 and 10) or 4 years (grades 9 through 12), usually offered in rural settlements and the *Kibbutzim* and *Moshavim.* (These schools do not give examinations and

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[16] Experimental junior secondary schools were conducted in 1963–64 at Hodiot, Kefar Ker'a, Mevu'im, Osaphaya, Rechovot, and Yehuda. In view of the opposition manifested towards this type of school by the Teachers Association of Israel, the chances for junior secondary schools are not very bright.

Kindergarteners are not too young to handle tools.

THE THIRD CONGRESS ASIAN AND PACIFIC
SOCIETY OF HEMATOLOGY
A welcome to delegates from many nations.

Acquiring skills for a youth orchestra.

Newcomers learning Hebrew.

A demonstration lesson for future nurses.

A lesson in chemistry at the Arab Teacher-Training Institute.

Agricultural science for student soldiers.

Fellow students: American and Nigerian at The Hebrew University of Jerusalem.

they do not prepare students for the matriculation (*Bagrut*) examination. Individual students who wish to take this examination may do so as "external" students.)

- *Evening secondary schools* (*beit sefer tikhon erev*), usually offering 4 years (grades 9 through 12) to both working youths and adults.
- *Religious secondary schools of the Yeshivot* (Talmudic institutions of higher learning), combining religious training with secondary education.[17]

Scope

The academic secondary schools aim to impart general education and help develop the students' character and personality. The 4- and 6-year secondary schools, which, respectively, normally admit students who have successfully completed the *Seker* examination at the end of the 8th or the 6th grade,[18] also aim to prepare students for the *Bagrut* examination and the institutions of higher learning.

Curriculum [19]

Up to the 10th grade the curriculum is fairly uniform in all schools. At the 10th grade students are classified in terms of aptitudes, interests, and intended fields of specialization; and are registered in one of several "Trends," that is, areas of concentration, depending upon the offering of the particular school which the student attends. The major "Trends" are agriculture, biology, humanities (with or without a foreign language), mathematics and physics, Oriental studies, and social science (table 40). The number of secondary schools offering all "Trends" are few, if any. Most of these institutions have facilities for specialization in only three or four concentrated areas, the most popular being humanities, mathematics and physics, and social science.

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[17] The secondary courses of the *Yeshivot* must not be confused with those of the standard 4-year or 6-year academic religious State schools. Of the 185 *Yeshivot* in Israel in 1962–63, only 14 combined Talmudic studies with secondary education. These operate under the auspices of the Ministry of Religious Affairs and are supervised, from the point of view of the secular subjects taught, by the Ministry of Education and Culture. *Israel Government Year Book 5723 (1962–63).* Jerusalem : The Government Printer, 1963. p. 307.

By 1964, the number of *Yeshivot* offering secondary education increased to 22, with a total enrollment of about 9,000. The most outstanding of these are the ones belonging to the *B'nei Akiva* and *Ha-Darom.* Four *Yeshivot* operate independently: *Dushinsky, Satmar, Toldat-Aron,* and *Torah Ve-Yirah.* Abraham S. Hyman. *Education in Israel.* New York : Israel Fund, 1964. p. 36.

[18] See p. 64.

[19] Although the secondary schools are not State institutions, most of these schools, and especially the academic ones preparing their students for the matriculation (*Bagrut*) examinations, follow the curriculum proposed by the Ministry of Education and Culture. The Ministry prepared general curricula for grades 9 through 12 as well as specialized ones for individual subjects.

For information on the curriculum see the following: (1) *Hatsaot letokhniot lemud bebeit hasefer hatikhon. Arba shnot lemud, tet—yud-bet* (Proposals on the Curriculum of the Secondary Schools. Four Years of Study, Grades 9 to 12). Jerusalem : Ministry of Education and Culture, undated. 135 p. (2) *Hatsaat tokhnit lemudim bebeit hasefer hatikhon. Khimiya, madaey hakhevra, veydiat haam vehamdina* (Proposals on the Curriculum of the Secondary Schools. Chemistry, Social Sciences, and Civics. Grades 9 to 12). Jerusalem : Ministry of Education and Culture, 1963. 20 p. (3) *Hatsaat tokhnit lemudim bebeit hasefer hatikhon. Geografiya* (Proposals on the Curriculum of the Secondary Schools. Geography. Grades 9 to 12). Jerusalem : Ministry of Education and Culture, 1963. 35 p.

Language Instruction.—Hebrew, the language of instruction in all Hebrew Schools, is also a major subject taught for about 5 hours a week in all Trends and all grades. It has been compulsory since 1952 in all Arab secondary schools. Elements of Hebrew language instruction are involved in the teaching of Bible and Oral Law, which constitute a considerable percentage of the curriculum. English is an obligatory first language, taught for 5 hours a week in all Trends and grades. The social science Trend and one of the humanities Trends also require a second foreign language, usually either French or Arabic.

Social Sciences.—Although civics, geography, and history are offered in all Trends, they are naturally stressed in the humanities and social science Trends, especially in grades 11 and 12. Beginning with the 1964–65 academic year, two historical subjects—general history of modern times and history of the Jewish people—became obligatory in all Trends and preconditional for the matriculation (*Bagrut*) certificate.[20] Civics is offered only in the 12th grade. It includes material on "the religious life in the State and its organization . . . the Chief Rabbinate and its institutions . . . and the place of religion and tradition in Jewish life during the course of the centuries." [21]

The Oriental studies Trend offers special courses on the history and geography of the Middle Eastern countries, and the social science Trend requires a special course by the same title.

Science.—The scientific Trends—mathematics and physics, biology, and to a lesser extent also agriculture—allot much more time in the two upper grades to scientific subjects like chemistry, physics, mathematics, and botany or biology than do the other Trends. Although some of the academic secondary schools are relatively well equipped with laboratories and scientific

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[20] *Report on Educational Developments in 1963–4 Presented at the 27th International Conference on Public Education, Geneva, July 1964.* Jerusalem: Ministry of Education and Culture, [1964]. p. 18.

[21] William Brickman. "Religion in the Israeli Public Schools," *Tradition,* 2:2:253. Spring 1960.

Table 40.—Number of hours per week, per subject, in the academic secondary schools, by Trend and grade: 1963-64

Subject	Trend																											
	Humanities [1]				Humanities [2]				Social science				Mathematics and physics				Oriental studies				Agriculture.				Biology			
	Grade				Grade				Grade				Grade				Grade				Grade				Grade			
	9	*10*	*11*	*12*	*9*	*10*	*11*	*12*	*9*	*10*	*11*	*12*	*9*	*10*	*11*	*12*	*9*	*10*	*11*	*12*	*9*	*10*	*11*	*12*	*9*	*10*	*11*	*12*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
Total	37	37	37	33	37	37	37	33	37	37	37	33	37	37	37	33	37	37	37	35	----	----	31	30	37	37	37	33
Agriculture	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	Standard academic school subjects	Standard academic school subjects	2	[3] 4	0	0	0	0
Arabic	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	3	5	6	6			0	0	0	0	0	0
Bible	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3			3	3	3	3	3	3
Botany, biology	2	2	0	0	2	2	0	0	2	2	0	0	2	2	2	0	2	2	0	0			3	5	2	2	5	4
Chemistry	3	0	0	0	3	0	0	0	3	0	0	0	3	0	3	4	3	0	0	0			3	4	2	0	4	5
Civics	0	0	0	2	0	0	0	2	0	0	0	2	0	0	0	2	0	0	0	2			0	2	0	0	0	2
English	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5			5	5	5	5	5	5
Gadna [4]	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1			1	1	1	1	1	1
Geography	2	2	0	0	2	2	0	0	2	2	2	0	2	2	0	0	0	0	0	0			0	0	2	2	0	0
Geography of the Middle Eastern countries	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	2	2	2			0	0	0	0	0	0
Guidance	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1			1	1	1	1	1	1
Hebrew	5	5	5	5	5	5	6	6	5	5	5	5	5	5	4	3	5	5	5	5			4	3	5	5	4	3
History	3	2	4	4	3	2	4	4	3	2	5	4	3	2	4	0	2	3	4	4			3	0	3	2	3	0
History of Moslem lands	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	2	2			0	0	0	0	0	0
Literature	0	0	2	2	0	0	2	2	0	0	0	0	0	0	0	0	0	0	0	0			0	0	0	0	0	0
Mathematics	4	4	4	0	4	4	4	0	4	4	4	0	4	4	4	6	4	4	4	0			4	0	4	4	3	3
Oral law	2	2	2	2	2	6	5	5	2	2	0	0	2	2	0	0	2	2	0	0			0	0	2	2	0	0
Philosophy	0	0	0	2	0	0	0	2	0	0	0	2	0	0	0	0	0	0	0	0			0	0	0	0	0	0
Physical education	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2			0	0	2	2	2	2
Physics	2	2	2	0	2	2	2	0	2	2	0	0	2	2	5	6	2	2	0	0			2	0	2	2	4	4
Second foreign language	0	4	4	4	0	0	0	0	0	0	4	4	0	0	0	0	0	0	0	0			0	0	0	0	0	0
Selected subjects	2	2	2	0	2	2	2	0	2	2	2	0	2	6	3	0	0	0	0	0			0	0	2	6	2	0
Social science	0	0	0	0	0	0	0	0	0	0	3	4	0	0	0	0	0	0	2	2			0	[5] 2	0	0	0	0

[1] With second foreign language. [2] Without second foreign language. [3] Two hours devoted to theory. [4] Para-military training. [5] Selected areas in Economics.

SOURCE OF DATA: Based on appendix 4 of Abraham S. Hyman's *Education in Israel.* New York: Israel Education Fund, 1964. p. 99-100.

instruments for the adequate teaching of these subjects, the overwhelming number of secondary schools are either ill-equipped or have no laboratories at all. Of the close to 350 secondary schools of all types in 1964, only about 15 were considered adequately equipped.[22] A positive element is the high priority given in the country's educational development plans to building and equipping laboratories for secondary institutions.[23]

Judaeo-Hebraic Subjects.—Such subjects as Bible and Oral Law are taught extensively and intensively in both secular and religious State schools. The aims underlying the teaching of these subjects were formulated by the Department for Secondary Education of the Ministry of Education and Culture in the summer of 1956. Its "Proposals for the Courses of Study in the Secondary School (IX-XII)" restated the goals originally outlined in the syllabi (*Tokhnit Halimmudim*) issued for the primary schools in 1954–55. In accordance with these goals, Bible teaching in the general State schools aims to—

- Have the children acquire the basic values of Judaism as expressed in the commands and laws; in the good deeds of the Patriarchs, prophets, heroes, and other great men of the people; in the words of the spiritual leaders of the people, and in the vision of the future concerning the nation and the entire world as foretold by the prophets of Israel.
- Impart to the children the basic knowledge of the Nation's spiritual image and of its struggle for physical and spiritual existence as the bearer of the word of God in the ancient, idol-worshipping world.
- Implant in their hearts the love of the homeland where [their] ancestors lived and the Jewish people was formed.
- [Help them acquire] the literary-esthetic values of the Bible.
- [Help them] acquire love and reverence for the Book, the desire to read it constantly, and the inner stimulus to derive inspiration from it.[24]

In the religious State schools the major goal in Bible teaching is to—

- Implant in the hearts of the children the faith in God the Creator of the universe and the Giver of the Torah, Who revealed His words to His people in this Book.
- Implant in their hearts the beliefs of the Torah and its outlook on all aspects of life.[25]

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[22] For a listing of the secondary schools in terms of their laboratory facilities and equipment see Abraham S. Hyman. *Education in Israel,* op. cit. p. 102–04.

[23] For the development plans, see p. 129–31.

[24] William Brickman. "Religion in the Israeli Public Schools," op. cit. p. 244–45.

[25] Ibid.

The religious State schools not only teach the few subjects suggested by the Ministry of Education and Culture with an eye to inculcating religious beliefs and views, but also supplement their curriculum with such subjects as *T'nach, Talmud, Mishna,*[26] and *Dinim* (Laws, Rules).[27]

Beginning with the late 1950's, the secular State schools also adopted a series of measures calculated to promote "Jewish consciousness" (*todaah yehudit*) among the students. This is pursued not through offering a special subject but by emphasizing the basic traditional lore and values of the Jewish people in the teaching of practically all subjects. The integration of "Jewish consciousness," especially in the teaching of subjects like history, literature, and geography, aims to—

- Strengthen the ties between youth and the past.
- Provide roots for the younger generation to lead back to their spiritual heritage.
- Foster the interrelationship of all parts of the Jewish people throughout the world.
- Introduce the customs and the Jewish way of life into schools.[28]

"Jewish consciousness" is also nurtured in the students through making them conscious of the educational values associated with the Sabbath, the festivals, and the holidays; through using the Hebrew date in the classroom; and through attaching the *mezuzah* (religious insignia) to the doorpost of offices and classrooms.

Physical Education and Culture.—The curriculum provides 2 hours of physical education and training per week in all Trends and grades. Detailed instructions relating to the nature and implementation of the physical education program are issued by the Sports and Physical Education Authority (*Rashut Hasport Vehakhinukh Hagufani*) of the Ministry of Education and Culture. This department also supervises physical training both within and outside the schools, trains personnel,[29] supports sport organizations, and conducts international relations in the world of sports.

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[26] See footnotes 23 and 24 of chapter IV.

[27] For additional details on Judaeo-Hebraic subjects in the secondary school curriculum, consult (1) Zvi Adar. "The Teaching of the Bible in Israel and the Problem of Religious Education." In *Studies in Education*. Vol. XIII. A. M. Dushkin and C. Frankenstein, *eds*. Jerusalem: The Magnes Press for the Hebrew University, 1963. p. 77–104. (2) William Brickman. "Religion in the Israeli Public Schools," op. cit. p. 237–61. (3) J. Goldschmidt. *Religious Education in Israel*. Jerusalem: Ministry of Education and Culture, February 1963. 19 p. Mimeograph.

[28] *Report on Educational Developments in 1963–64,* op. cit. p. 29–30. The scope and content of the program for inculcation of "Jewish consciousness" were detailed by the Ministry of Education and Culture. See its pamphlet *Haamakat hatodaah hayehudit bebeit hasefer hamamlakhti: Hankhayot vetokhniyot limudim* (Inculcation of Jewish Consciousness in the State Schools: Guides and Plans of Study). Jerusalem: The Government Printer, 1959. 64 p.

The Ministry's physical education program has been only partially successful primarily because of the lack of physical facilities and the insufficient number of instructors. Most secondary schools still lack the minimal facilities and equipment for suitable physical training, including gyms, gridirons, and swimming pools. The physical training and sport activities of secondary school students are to a large extent conducted under the auspices of GADNA.

GADNA (*Gedudei Noar—Youth Corps*).—A Government-sponsored organization for youths 14 to 18 years of age, GADNA aims to prepare students for national service and responsible citizenship. All secondary school students are required to participate in GADNA's activities.

GADNA activities are conducted under the auspices of the GADNA Department of the Ministry of Education and Culture operating under the immediate supervision of the Assistant Director General for Secondary Education (figure 1). Secondary school students devote 1 hour a week to GADNA activities consisting primarily of physical exercises, hikes, and elementary para-military practice. Interested students may also participate in the summer GADNA courses lasting from 40 to 50 days. Many of them are trained at the Be'er Ora farm in the Negev or at military bases; others acquire such skills within the framework of NAHAL (*Noar khalutzi lokhem;* Fighting Pioneer Youth).[30] At these outposts the participants are engaged in more extensive para-military practice, and also perform farm work. Camping, hiking, and cross-country marches are among the most popular activities. During the 1963–64 school year over 50,000 secondary school students participated in GADNA activities.[31]

Secondary school students can also participate in a large number of sport organizations, and Zionist or other youth movements available especially in the larger communities. Many of these are specifically designed for young people showing a religious inclination.[32]

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[29] See appendix B.

[30] See p. 73.

[31] *Israel Government Year Book 5724 (1963–64)*. Jerusalem: The Government Printer, 1964. p. 108.

[32] For details on these youth movements and recreational facilities see Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, eds. *Child and Youth Welfare in Israel.* Jerusalem: The Henrietta Szold Institute for Child and Youth Welfare, 1960. p. 144–69. One of the most impressive secondary school organizations is the *Youth for Youth (Noar Lenoar)* movement. Its members volunteer in projects to assist primary school children with their studies, especially in slum areas.

Examinations and Grading

There are no official procedural instructions for secondary school examinations and grading. No examinations are used in the *Kibbutz* secondary schools and only formal ones in most continuation classes. In the standard 4-year and 6-year secondary schools, however, the students' daily performance is evaluated through oral recitations in class, homework assignments, occasional extemporaneous quizzes, and periodic examinations. Promotion from grade to grade is normally based on the student's cumulative record of daily work and the results of term-end and year-end examinations. The so-called *Bagrut* (matriculation) examination is offered at the end of the 12th grade, crowning the completion of the entire cycle of elementary-secondary education. Success in this examination entitles the student to a *Bagrut* certificate and automatic matriculation in an institution of higher learning, i.e. without having to take any special entrance examinations.

The Bagrut.—Since secondary education in Israel is neither free nor compulsory and since institutions differ in the quality of their offerings and instruction, the *Bagrut* examinations constitute an effective safeguard for the maintenance of an adequate standard of learning. Based on the curriculum recommended by the Ministry of Education and Culture they are prepared and administered by the Examination Department (*Hamakhlaka Lebkhinot*) of the Ministry in cooperation with the institutions of higher learning.

Although the *Bagrut* examinations are normally taken only by graduates of the academic secondary schools, they may also be taken by individual graduates of the vocational and agricultural schools as "external" candidates. External candidates, however, must either prove evidence of 10 years of schooling or pass a preliminary examination.[33]

The *Bagrut* examination (starting in 1964–65) consists of seven subjects. Of these, five are obligatory, with the examinations uniform throughout the country. For the other two subjects individual schools administer "internal" examinations. Of the five obligatory subjects, one is given at an "expanded" level, with the particular subject in each case determined by which Trend the student attends. The corresponding examination is also at an "expanded" level.

The five subjects covered by the *Bagrut* examinations, by Trend, are the following:

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[33] External students are assisted by the Department of Examinations (*Hamakhlaka Lebkhinot*) of the Ministry of Education and Culture through periodic publication of the rules and programs of the various *Bagrut* examinations. See *Bekhinot bagrut khitsoniyot. Takanot vetokhniyot* (*Bagrut* Examinations for External Students. Rules and Plans). Jerusalem : Ministry of Education and Culture, 1963. 79 p.

Trend	*Subject*
Agriculture	Bible, foreign language (English or French), Hebrew language and literature, mathematics or chemistry. (On the "expanded" level: agricultural studies.)
Biology	Bible, foreign language (English or French), Hebrew language and literature, mathematics or physics. (On the "expanded" level: biology.)
Humanities and social sciences	Bible, foreign language (English or French), Hebrew language and literature, history, mathematics or physics. (On the "expanded" level: history in the secular schools and Talmud in the religious schools.)
Mathematics-physics	Bible, foreign language (English or French), Hebrew language and literature, physics or chemistry. (On the "expanded" level: mathematics.)
Oriental studies	Bible, foreign language (English or French), Hebrew language and literature, mathematics or physics. (On the "expanded" level: Arabic.)[34]

The *Bagrut* examination is somewhat difficult, as can be gauged from the mathematics and the English language portions of June 1963.[35] It is particularly so for relatively new immigrant candidates, who have hardly had time to acquaint themselves with the Hebrew language; and for immigrants from Eastern Europe, who do not know the Bible.

The number of candidates has increased from year to year—between 1948–49 and 1961–62 from 802 to 4,431. Of the latter, 453 were external students, i.e., those who had prepared themselves individually for the examination while attending vocational or agricultural schools; and 75 had attended Christian Arab schools (table 41).[36]

A relatively large number of *Bagrut* candidates has failed the examination each year, a fact also attesting its difficulty. The figures at the top of the next page, made available to the author by the Ministry of Education and Culture, give an account of the number and percent failing and passing each year from 1956–57 to 1963–64:

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[34] *Report on Educational Developments in 1963–64*, op. cit. p. 19–20.

[35] See appendix C.

[36] For information on the Arab secondary schools, see p. 122–23.

Year	Total	Candidates Passing Number	Candidates Passing Percent	Candidates Failing Number	Candidates Failing Percent
1956-57	3,194	2,096	65.6	1,098	34.4
1957-58	3,398	2,203	64.8	1,195	35.2
1958-59	3,201	1,784	55.7	1,417	44.3
1959-60	3,266	1,749	53.6	1,517	46.4
1960-61	3,888	2,263	58.2	1,625	41.8
1961-62	4,556	3,017	66.2	1,539	33.8
1962-63	5,294	3,405	64.3	1,889	35.7
1963-64	6,231	4,527	72.7	1,704	27.3

Secondary School Certificate.—In order to discourage dropouts in the higher secondary grades, Israeli educational authorities decided in the early 1960's to issue a Secondary School Certificate to students who have completed the 12th grade but do not wish to take the *Bagrut* examination. The certificate testifies that a student has completed 12 grades, but it does not automatically admit him to an institution of higher learning.

Table 41.—Number of secondary school students taking the matriculation (*Bagrut*) examinations: Selected years, 1948-49—1961-62

[...indicates that there were no candidates]

Candidate group	1948-49	1950-51	1951-52	1953-54	1954-55	1958-59	1959-60	1960-61	1961-62
1	2	3	4	5	6	7	8	9	10
Total	602	942	1,380	2,215	2,819	[1] 2,392	[1] 2,788	[1] 3,558	[1] 4,431
Hebrew, total	602	942	1,380	2,179	2,723	2,364	2,755	3,464	4,356
Secondary school graduates [2]	*602*	*865*	*1,181*	*1,804*	*2,335*	*1,818*	*2,408*	*3,238*	*3,903*
External candidates	...	*77*	*199*	*375*	*388*	*546*	*347*	*226*	*453*
Arab, total	...	...	...	36	96	28	33	94	75

[1] The total number is somewhat discrepant as compared with corresponding total supplied to the author by the Ministry and shown in the tabulation on p. [illegible]

[2] Beginning with 1954-55, includes graduates of the "secondary" evening schools.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 648.

Vocational Schools

Problems

In Israel's long-range educational plans perhaps no other area receives as much attention as the vocational. The reorganization and further development of vocational education are deemed essential as a means for solving the functional problems confronting Israeli education in general[37] as well as for developing the country's industrial potential and integrating the immigrants into the new State's economic mainstream.

As a result of the influx of many immigrants with no tradition in skilled labor or with deeply ingrained prejudices against manual work, coupled with the relatively high cost of vocational training, the percentage of skilled workers in relation to the country's working population suffered a sharp decline. In 1949 the figure was 31 percent, but by 1957 it had dropped to under 25 percent.[38] In its desire to improve this situation and discourage the prevailing tendency of elementary school graduates to attend academic secondary schools, the Government adopted a series of measures calculated to improve the vocational secondary school system and establish a new type of academic-vocational secondary school—the comprehensive type.[39]

Vocational training is offered in workshops, factories, and vocational-technical schools. As with academic education, there is no formal law relating to vocational education. The Apprenticeship Law of 1953, however, does empower the Minister of Labor to classify various trades as "apprenticeship trades" and regulate their apprenticeship program. Under the Law, the Minister can establish the maximum hours of work, the number of apprentices in any single place of employment, the rules and procedures for giving trade examinations and awarding certificates, and the appropriate system of supervision.

Administration and Responsibility

Until 1953, the vocational schools, like the academic and agricultural ones, operated under the auspices of the Ministry of Education and Culture. In that year the Government decided, however, for reasons of efficiency and economy, to transfer responsibility for agricultural education to the Ministry of Agriculture and for vocational education to the Ministry of Labor; but in 1960 it reinstated the pre-1953 system. Under this system, the Ministry of Education and Culture has jurisdiction over the instructional process, including inspection, while the Ministries of Labor and Agriculture have primary responsibility for building and maintaining the educational institutions. Responsibility for nurses' training lies with the Ministry of Health [40] and for telecommunication workers' training, with the Ministry of Posts.

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[37] See p. 98.

[38] Moshe Smilansky, Shoshana Weintraub, and Yehuda Haneghi, *eds.* *Child and Youth Welfare in Israel,* op. cit. p. 112.

[39] See p. 119-20.

Since 1960 the Ministry of Education and Culture has continued its responsibilities for vocational education: preparing curricula, organizing and implementing technical and instructional inspection, holding final examinations, awarding certificates, and rendering financial assistance. Within the Ministry, ultimate responsibility for these tasks lies with the Department for Vocational Education (*Hamakhlaka Lekhinukh Miktzoi*) of the Division of Secondary Education.

Most of the vocational-technical schools are owned and operated by private and public organizations like the *Histadrut*, ORT, WIZO, Hadassah, and the *Mizrahi* Women's Organization of America (table 42).[41] By far the most important of these in terms of number of institutions owned and level of enrollment are the AMAL Trade Schools System of the *Histadrut* and ORT.[42]

Table 42. Number of vocational schools and students, by type of school ownership: 1958-59

Ownership	Schools	Students
Total	**62**	**8,968**
AMAL [1]	11	1,340
Government	4	412
Hadassah Women's Organization of America	2	382
Local authorities	7	1,350
Mizrahi Women's Organization of America	3	332
ORT [2]	20	2,625
Technion-Israel Institute of Technology	1	601
WIZO [3]	3	330
Women Workers' Council	3	280
Others	8	862

[1] Trade school system of the *Histadrut* (General Federation of Labor of Israel).

[2] Organization for Rehabilitation Through Training.

[3] Women's International Zionist Organization.

SOURCE OF DATA: Moshe Smilansky, Shoshana Weintraub, and Yehuda Hanegbi, eds. *Child and Youth Welfare in Israel.* Jerusalem: The Henrietta Szold Institute for Child and Youth Welfare, 1960, p. 118.

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[40] In 1959-60, the Ministry of Health operated 11 nursing schools with a total student body of about 1,100. Moshe Smilansky, *et al.*, op. cit. p. 114.

[41] See also p. 40-41. For a listing of all Israeli vocational schools and their 1963 enrollments, see *Batei sefer miktzoiyim bishnat halimudim tashkad* (Vocational Schools During the 1963-64 Academic Year). Jerusalem: Department for Vocational Education of the Ministry of Education and Culture, 1963. 14 p. Mimeograph.

[42] This author had an opportunity to visit the L. & F. Holtz Technical School of Tel Aviv, belonging to the AMAL system and specializing in the training of aviation mechanics, and the Aaron Syngalowski ORT Technical High School of Tel Aviv. The latter was particularly impressive in terms of equipment and staff. Starting with 30 students in 1949, it had an enrollment of 1,050 in 1963. Despite its tuition of 500 to 600 Israel pounds, the number of applicants always exceeds the number of places available.

Although the other organizations do not have as many schools as the ORT, they do have some of the best equipped vocational technical institutions in the country. Examples are the Alice L. Seligsberg Vocational Secondary School of Jerusalem of the Hadassah, and the Technical High School ("Bessamot") of the Technion-Israel Institute of Technology.[43]

Israel also has a relatively well-developed system of commercial schools. During 1964–65 there were 54 such institutions in operation with some of them offering a secondary vocational program leading to the *Bagrut* and others merely a 3-month course in typing and/or stenography. Like the other vocational schools, these are owned by individuals or private and public organizations, but operate under the supervision of the Ministry of Education and Culture.

Types of Schools

The overwhelming majority of Israeli vocational-technical schools are 3-year and 4-year schools. These normally admit graduates of the 8-year elementary schools. In 1958–59, such schools enrolled 7,760 of the 9,536 students enrolled in all types of trade and vocational-technical schools of the country (tables 43 and 44).

Table 43.—Number and percent of students in vocational schools and workshops, by type of school and sex: 1958–59

Type of school	Total	Number		Percent
		Boys	Girls	
Total	**[1]9,536**	**7,104**	**2,432**	**100.0**
1-year	841	711	130	8.8
2-year	935	565	370	9.8
3-year	4,343	3,046	1,297	45.5
4-year	3,417	2,782	635	35.8

[1] Of this total, [illegible] learned their trades in workshops belonging to 9 institutions.

SOURCE OF DATA: Moshe Smilansky, Shoshana Weintraub and Yehuda Hanegbi, eds. *Child and Youth Welfare in Israel.* Jerusalem: The Henrietta Szold Institute for Child and Youth Welfare, 1960. p. 118.

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[43] The author visited these two schools as well as the vocational institution (*Institution Professionelle*) of the *Alliance Israelite Universelle* in Jerusalem, the Shevach Municipal Vocational High School of Tel Aviv, and the WIZO Henrietta Irwell School for Girls in Haifa.

Table 44.—Number of students in vocational schools, by trade: 1958-59

Trade	Number of students
Total	**9,536**
Automobile, aviation, and agromechanics	715
Electrical work, radio, electronics, and communications	1,012
Hairdressing	20
Handicrafts, interior decorations, ceramics	111
Handweaving	47
Home economics	317
Laboratory techniques (commercial and medical)	103
Machine and construction technology, drafting	308
Metal work, [1] iron-mongery, machining, tool and dye work	3,827
Office work	415
Photography	9
Printing	59
Refrigeration	30
Seamanship, marine mechanics, dockwork	274
Sewing	933
Textile technology	82
Trades for girls[1]	412
Woodwork	259
Miscellaneous 1-year courses	603

[1] These girls are first-year trade school students taking general and introductory subjects.

SOURCE OF DATA: Moshe Smilansky, Shoshana Weintraub and Yehuda Hanegbi, *eds. Child and Youth Welfare in Israel.* Jerusalem: The Henrietta Szold Institute for Child and Youth Welfare, 1960. p. 119.

Unlike the 1-year or 2-year schools, almost exclusively trade schools devoting full time to practical training, the 3-year and 4-year schools devote from 21 to 26 hours a week to theoretical secondary school subjects. One-year trade schools are numerous. Their greatest enrollments are in metal-processing, electrical, and electronic courses, attended primarily by boys; and in sewing and home economics courses, attended primarily by girls.[44]

Curriculum

The vocational school curriculum varies in terms of the nature, ownership, and offering of the particular school. The general curriculum of the 4-year vocational schools for automotive mechanics (table 45) illustrates how the school day is divided between practical work and theoretical subjects and how much time is allotted to various subjects.

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[44] Before they register, applicants undergo a series of aptitude tests to determine their general inclination. Vocational guidance clinics are located in the major cities. See Moshe Smilansky, *et al.*, op. cit. p. 182–86.

Table 45.—Number of hours, per week, per subject in the 4-year vocational schools for automotive mechanics: 1960-61

Subject	Grade			
	9	10	11	12
Total	**44**	**44**	**45**	**45**
Shop work, total	20	18	20	24
Theoretical Subjects				
Total	*24*	*26*	*25*	*21*
Algebra	3	2	0	0
Bible	1½	1½	1½	1½
Calculations	0	0	0	1
Chemistry	0	0	2	2
English	3	3	2	2
Gadna [1]	2	2	2	0
Geometry and trigonometry	2	2	0	0
Hebrew	3½	2½	1½	1½
History	0	0	2	2
Hygiene	0	0	1	0
Machine parts and strength of materials	0	2	2	0
Mathematics	0	0	3	3
Mechanics	0	2	0	0
Motors and vehicles	0	2	3	6
Physics	2	0	0	2
Social sciences	2	2	0	0
Technical drawing	3	3	3	0
Thermodynamics	0	0	2	0
Turning and fitting technology	2	2	0	0

[1] Youth Corps, with para-military training.

SOURCE OF DATA: UNESCO. *World Survey of Education: III: Secondary Education.* Paris. 1961. p. 707.

Agricultural Schools

Evolution

The establishment and flourishing of Jewish communities in olden times were inextricably intertwined with agricultural training. The ideological fervor of the settlers of the late 19th and early 20th centuries was to a large extent nurtured by the idea of "returning to the soil." The successes of the *Kibbutz* and *Moshav* settlements built upon this concept constituted the foundation for the eventual emergence of the State of Israel.

In light of the great emphasis on agricultural training, perhaps it was not an accident that the first modern Hebrew secondary educational institution was an agricultural one. This was the *Mikveh Israel*, established in 1870 near Jaffa under the auspices of the *Alliance Israélite Universelle*.[45] Between the two World Wars a few additional secondary agricultural institutions were established, including the ones founded under the terms of a bequest by Sir Ellis Kadoorie of Hong Kong and one sponsored by the Jewish Farmers' Association.[46] The network of agricultural schools increased particularly after the State was established in 1948.[47]

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[45] The *Beit Hasefer Hahaklai Mikveh Israel* (official name) is a 4-year school with an enrollment of 670 in 1962–63 (70 percent boys). This writer was impressed particularly with its extensive grounds, botanical gardens, and animal husbandry. It is a boarding school, charging on the average 400 Israel pounds per year.

Types

Owned and operated by voluntary organizations and communal and cooperative settlements and only partially under the guidance and control of the Ministry of Education and Culture,[48] the agricultural educational institutions developed to a large extent in response to various and changing needs of the farm population. In the course of time six types of agricultural schools evolved:

Type	*Description*
Agricultural boarding	Offers combination of practical training with theoretical high school subjects, but is not recognized as a bona fide secondary school. Most of the students are *Aliyat Hanoar* (Immigrant Youth)—wards placed in the school by various welfare agencies.
Agricultural secondary	Requiring 8 years of primary schooling for entrance, offers a 3- or 4-year course in standard secondary subjects (see table 46), with school day divided between practical training and theory. When student finishes 12th grade he may take the *Bagrut* (matriculation) examination entitling him to be admitted to Hebrew University's Faculty of Agriculture.
Aliyat Hanoar	Offers agricultural training directly or through the cooperation of an adjacent *kibbutz.*
Multipurpose work center[49]	Operates on farms adapted to a development area's needs. Mostly 14–17–year olds who did not finish primary school, the students have daily prevocational training, normal elementary subjects of the evening "schools for working youth,"[50] and part-time work.

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[46] Moshe Avidor. *Education in Israel.* Jerusalem: Youth and Hechalutz Department of the Zionist Organization, 1957. p. 80.

[47] For statistical data on the number of schools and level of enrollment, see table 53.

[48] The relationship between the Ministry of Education and Culture and the Ministry of Agriculture is the same as between the former and the Ministry of Labor in connection with the vocational schools. See p. 113–14.

[49] Established through the cooperative efforts of the *Aliyat Hanoar,* the Jewish Agency for Israel, and several Ministries. In 1959, 1,500 youths were being trained in 17 centers.

[50] See p. 68–69.

Secondary continuation classes in *kibbutz* settlements.[51]	The continuation program in a given settlement reflects the program and objectives of the particular settlement or collective. Like all other types of agricultural schools (with partial exception of the 4-year secondary), this type is terminal in scope; but individual students may continue their studies and take the *Bagrut* examination as "external" students.
Vocational agro-mechanics ------	Offers 4-year training in construction, maintenance, and repair of farm machines and implements. Some of the schools operate under the auspices of the *kibbutzim;* others belong to the AMAL or the ORT networks.[52]

Immediate jurisdiction over the instructional process in the agricultural institutions and over the inspection of these institutions is exercised by the Division of Agricultural Education (*Haagaf Lekhinukh Haklai*) operating under the Deputy Director General (figure 1).

Table 46.—Number of hours, per week, per subject in the 4-year agricultural secondary schools: 1960-61[1]

Subject	Grade			
	9	10	11	12
Total	**29**	**31**	**31**	**27**
Agricultural subjects	3	9	10	8
Biology	3	4	4	3
Chemistry	2	3	2	3
English	4	2	2	3
Gadna[2]	2	2	1	0
Jewish subjects	6	4	4	0
Mathematics	4	2	2	3
Physical education	1	1	0	0
Physics	2	2	2	0
Social sciences	2	2	4	7

[1] In addition to these theoretical subjects, one half of each day is spent on practical work on the farms.

[2] Youth Corps, involving para-military training.

SOURCE OF DATA: UNESCO. *World Survey of Education: III: Secondary Education.* Paris, 1961. p. 705.

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[51] In 1948, the number of schools giving continuation classes in the *kibbutzim* was 50, with 850 students; in 1957 the figures were 89 schools and 5,540 students.

[52] Moshe Smilansky *et al.*, op. cit. p. 121–23.

Comprehensive Schools

Designed especially for newly developing immigrant settlements and towns, the comprehensive schools are envisioned as multitrend, secondary institutions serving all 8-year primary school graduates living in a particular geographic area. Operating under the immediate jurisdiction of the Secondary School Authority,[53] the comprehensive schools offer 2-, 3-, or 4-year programs incorporating elements from the academic, vocational, and agricultural Trends. The students are transferred in the course of their studies from Trend to Trend or from program to program in acordance with their achievements and inclination. Irrespective of the program or Trend to which they are finally assigned, all students must learn a trade.

The comprehensive schools, in the view of the Israeli educational authorities, will—

- Facilitate the community's economic and social integration.
- Bring together all students of different backgrounds within the same educational institution.
- Improve teaching conditions and advance vocational opportunities.
- Make it possible to employ full-time teachers.
- Increase administrative efficiency and reduce or eliminate the cost of operating several small secondary units in the same community.

Israeli authorities plan to build two sizes of comprehensive schools: (1) with 17 classes and an anticipated enrollment of 600—for communities of up to 10,000 population; (2) with 27 classes and an anticipated enrollment of 950—for communities of over 10,000 population. During 1965–66, the Secondary School Authority planned to build 12 comprehensive schools—both general and religious—throughout the country.[54]

Maritime Schools

Maritime education is offered in three special maritime schools, and within the framework of the Maritime Trend, in three secondary schools.[55] Plans were made to introduce the Maritime Trend into three more secondary schools during 1965–66.

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[53] See p. 100.

[54] Comprehensive schools were to be built during 1965 at Beer Sheba (general), Beit Shemesh (general), Dimona (general), Kiryat Gat (one general and one religious), and Kiryat Shemona (general); during 1966 at Ashdod (one general and one religious), Beit Shemesh (religious), Dimona (religious), and Upper Nazareth (general). In 1966 the general secondary school of Kiryat Shemona will be transformed into a religious comprehensive school. *Post-Elementary Schools.* Jerusalem: Post-Primary School Authority of the Ministry of Education and Culture [February 1964]. p. 3–4. Mimeograph.

[55] The three maritime schools were located in 1964 at Acco (Acre), Mevo'ot Yam, and Michmoret. The secondary schools at Eilat and Sdot Yam offer maritime subjects.

By far the most important of the maritime schools is the Israel Nautical College (*Beit Hasefer Lektsiney Yam*) of Acco (Acre).[56] Founded by the Palestine Maritime League in 1938 as the Haifa Nautical School, the college was launched in its present form in 1953. It operates under the joint control of the Ministry of Education and Culture, the Ministry of Transports and Communications, the Ministry of Defense, and the Israel Maritime League. The College admits 8-year primary school graduates and is concerned primarily with training deck and engineering officers to serve in the Israel Navy and Merchant Marine. The college offers a 5-year program, of which the first 4 years are spent on the premises and the fifth year, coinciding with the first year of the compulsory military service, in the Israel Navy. Instruction is given in standard secondary school subjects, military science, navigation, and engineering (table 47). Cadets successfully com-

Table 47.—Number of hours, per week, per subject at the Israel Maritime College of Acco (Acre), by year of study and area of specialization: 1962-63

Subject	Year of study						
	1	2		3		4	
		Navigators	Engineers	Navigators	Engineers	Navigators	Engineers
Total	**48**	**49**	**49**	**50**	**50**	**46**	**49**
General Education:							
Bible	3	3	3	3	3	3	3
Chemistry	0	2	2	3	3	0	0
Electricity	0	0	0	0	0	4	4
English	4	4	4	5	5	5	5
Geography	0	2	2	2	2	0	0
Hebrew	4	4	4	4	4	4	4
History	2	3	3	3	3	0	0
Mathematics	5	5	5	5	5	5	5
Mechanics	0	0	0	0	2	0	2
Physics	3	3	3	3	0	0	0
Military training, total	1	3	2	2	2	2	2
Physical education, total	4	4	4	2	2	3	3
Technical Education (Theory):							
Astronomy	0	2	0	2	0	0	0
Chartwork	0	0	0	3	0	4	0
Electronics	0	0	0	0	0	4	0
Elements of naval architecture	0	0	0	0	0	3	0
Engineering drawing	2	0	3	0	2	0	2
Heat engines	0	0	0	0	0	0	5
Meteorology	0	0	0	1	0	1	0
Navigation	0	3	0	3	0	4	0
Seamanship	3	3	0	3	0	4	0
Ship construction	0	0	0	2	0	0	2
Strength of materials	0	0	0	0	0	0	2
Technology	1	0	2	0	2	0	0
Thermodynamics	0	0	0	0	3	0	2
Technical Education (Practice):							
Engineering	12	0	12	0	12	0	8
Seamanship	4	8	0	4	0	0	0

SOURCE OF DATA: *The Israel Maritime College.* [Acco, 1962 p. 4].

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[56] Visited by this author.

pleting their theoretical studies and practical training, including a certain period of service at sea, receive a "Graduation Certificate" from the Ministry of Education and Culture, a sub-lieutenant's commission in the Israel Navy, and a 3d mate's or 3d engineer's certificate from the Maritime Department of the Ministry of Transports and Communications.

In addition to having to buy their own uniforms and educational equipment, the cadets must also pay tuition.[57] Qualified students may benefit from the graded-tuition system and other scholarship opportunities. The College's enrollment in 1962–63 was 353, of which 152 were first-year students, 84 second-year, 66 third-year and 51 fourth-year.[58]

Arab Secondary Education

Until 1952–53, secondary education for the Arab and Christian populations was available only in the form of "continuation" classes. The first academic secondary school for Arabs was reestablished in 1952, followed by the launching of an agricultural school in 1959 and several vocational schools in 1962. By 1962–63, the Arab (both Moslem and Christian) population was served by 16 secondary schools—10 academic, 4 vocational, and 2 agricultural. Most of the academic secondary schools are concentrated in and around Nazareth. In 1963–64, the city itself had seven of the secondary schools and all four vocational schools. Of the seven academic secondary schools one was municipal [59] and six were private.[60]

The curriculum is similar to that of the Hebrew secondary schools, with the exception that greater emphasis is placed on Arabic and Arabic geography, history, and literature. Hebrew is a required course in all grades. The number of hours devoted a week to the various subjects in the Humanities and Mathematics-Physics Trends is shown in table 48.

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[57] The tuition in 1962–63 was 742 Israel pounds.

[58] *Hakadetim beBeit Hasefer Lektsiney Yam Acco—Shnat Halimudim 5723* (The Cadets of the Israel Nautical College of Acco, Academic Year 1962–63). Acco: Israel Nautical College [1963]. 4 p. Mimeograph.

[59] Until 1963, the coeducational Municipal Secondary School operated in a shabby, overcrowded building with inadequate physical facilities for both the students and the staff. In that year, however, it was moved to new modern quarters at the outskirts of the city. At the time of this author's visit to the school in June 1963, the school had a student body of 480, of which 85 percent were boys.

[60] The six private schools were the Baptist Secondary School (coeducational), Clerical Secondary School (boys), Franciscan Secondary School (girls), Nazareth Secondary School (girls), St. Joseph Secondary School (girls), and Terra Santa Secondary School (boys).

Table 48.—Number of hours, per week, per subject in the Arab secondary schools, by Trend and grade: 1960-61

Subject	Trend							
	Humanities				Mathematics and physics			
	Grade				Grade			
	9	10	11	12	9	10	11	12
Total	**36**	**36**	**36**	**30**	**36**	**36**	**36**	**32**
Arabic	5	6	7	7	5	6	4	4
Biology	2	2	0	0	2	2	0	0
Chemistry	3	0	0	0	3	0	5	5
English	5	5	5	5	5	5	5	5
General literature	0	0	3	3	0	0	0	0
Geography	2	2	2	0	2	2	2	0
Guidance	1	1	1	1	1	1	1	1
Hebrew	5	6	6	6	5	6	4	4
History	3	3	4	4	3	3	2	0
Mathematics	4	5	4	0	4	4	5	6
Philosophy or history of science	0	0	0	2	0	0	0	0
Physical education	2	2	2	2	2	2	2	2
Physics	2	2	0	0	2	2	6	5
Electives	2	2	2	0	2	3	0	0

SOURCE OF DATA: UNESCO. *World Survey of Education: III: Secondary Education.* Paris, 1961. p. 706.

Some of the secondary schools are terminal in scope; others prepare their students for the matriculation examination (*Bagrut*) which is similar to the one offered in the Hebrew schools with the exception that Bible is replaced by Arabic as a major subject of the examination. In the oral examinations, Arabic instead of Hebrew is used.[61]

Financing

Tuition and Fees

Israel's secondary school system is neither free nor compulsory. Owned and maintained by voluntary or private organizations and local governmental units and operated with the cooperation of the Ministry of Education and Culture, the secondary schools derive their income from tuition and fees, and, in the case of vocational and agricultural institutions, from various services rendered, including the sale of products. Their operational deficit is covered by the voluntary or public organizations that support them and by subsidies from various Ministries. The level of the tuition and fees varies in terms of the type of school, physical facilities available, and caliber of the staff. Although the total charges may vary from 500 to 750 Israel pounds per year, no child who meets the academic requirements is denied the opportunity to attend a secondary school merely because of the inability of the parents or guardians to meet the expenses involved.

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[61] For information on the number of Arab students taking the *Bagrut* examinations between 1953–54 and 1961–62, see table 41.

Scholarships and the Graduated-Tuition System

To encourage secondary education, the State has adopted a scholarship program and a graduated-tuition system. The number of students receiving regular and special scholarships and tuition benefits has increased throughout the years (table 49).

Table 49.—Number of students in Hebrew and Arab secondary educational institutions receiving school-fee reductions granted by the Ministry of Education and Culture: 1955-56—1961-62

[---indicates that source did not show any figures]

Item	1955-56	1956-57	1957-58	1958-59	1959-60	1960-61	1961-62
1	2	3	4	5	6	7	8
Total	**7,177**	**8,597**	**15,361**	**19,712**	**28,309**	**44,816**	**52,343**
Normal scholarship	3,899	4,592	3,857	2,693	1,385	1,602	---
Special scholarship [1]	3,278	4,005	4,441	2,486	1,909	1,637	1,954
Auxiliary grants	---	---	---	2,010	2,138	3,000	936
Graded school fees	---	---	7,063	12,523	22,877	38,577	49,452

[1] For members of the oriental communities and for new immigrants in institutions of secondary and of higher education.

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 646.

The graduated-tuition system was introduced in 1957. Fees are graduated on the basis of the child's academic abilities, his parents' or guardian's economic situation, the size of his family, and the total number of children in the secondary schools. Originally planned for the academic secondary schools only, the system has gradually been extended to the vocational and agricultural schools operating under the supervision of the Ministry of Education and Culture. To qualify for a graduated tuition, a pupil desiring to enter an academic secondary school must pass the so-called *Seker* examination given to all pupils when they complete 8th grade. As an encouragement for social integration of the Israelis, the passing grade for this examination was established at 80 or above for children of European background and at 68 or above for those of African or Asian origin.

Families whose children pass the *Seker* examination[62] are placed in graduated tuition categories weighted in terms of the special circumstances of the parents or guardians. A family with one child,[63] for example, may be placed in one of the 10 categories shown in table 50.

Table 50.—Graduated tuition categories and percent of tuition discount, by monthly family income: 1963-64

Monthly family income (in Israel pounds)	Category	Percent of tuition discount
750 and up	1	0
500—750	2	10
401—500	3	15
351—400	4	25
301—350	5	35
251—300	6	50
201—250	7	60
151—200	8	75
101—150	9	80
51—100	10	90

SOURCE OF DATA: Abraham S. Hyman. *Education in Israel.* New York: Israel Education Fund, 1964. p. 37.

During the 1961–62 academic year, 49,453 secondary school students (grades 9 to 12) were entitled to various levels of tuition allowances (table 51). Of these, 44,199 were enrolled in the academic and agricultural schools and 5,254 in the vocational. By 1963–64, their number increased to about 72,300 (table 52).

Children of families in categories 9 and 10, usually newly arrived immigrants and/or of African or Asian origin, receive additional aid, and thus secondary education for them is actually free. This additional aid comes from a special scholarship fund known as *Miphal Hastipendiot.* Amounting to a million Israel pounds, the fund was established in 1954 by several branches of the Government, the Jewish Agency for Israel, and a number of private sources, including the B'nai B'rith, the Israel Foundation Trustees, the Palestine Endowment Fund, and the Wolfson Fund. Grants are awarded not only to meet tuition payments, but also to cover transportation costs, textbooks, maintenance, and school supplies. During the 1963–64 academic year, 7,363 secondary school students were given some type of assistance from this fund. Of these, 4,214 were enrolled in the academic schools, 1,842 in the vocational, and 1,307 in the agricultural. The number receiving tuition grants was 5,525.[64]

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[62] Tuition allowances are granted to students enrolled in the vocational and agricultural schools irrespective of the outcome of the *Seker* examinations. Children failing to meet the *Seker* requirements but qualified on economic grounds may obtain tuition allowance upon entering the 11th grade.

[63] Whatever their financial status, families with more than three children in secondary schools do not have to pay any tuition for the fourth (fifth, etc.) child attending these schools.

Table 51.—Number of students in the Hebrew and Arab academic, agricultural, and vocational secondary schools entitled to reductions in school fees, by level of reduction: 1961-62

Level of reduction as percentage of total fees	Total[1]	Grade			
		9	10	11	12
Total	**49,453**	**14,657**	**11,612**	**11,676**	**7,609**
Academic and agricultural[1] schools					
Total	*44,199*	*13,020*	*10,420*	*10,010*	*6,850*
0	4,595	1,604	1,146	977	630
10	2,752	890	673	606	420
15	2,285	828	550	476	315
20	3,164	849	735	809	535
30	4,795	1,840	1,230	838	565
40	9,141	2,285	1,960	2,479	1,933
50	5,564	1,533	1,352	1,303	917
65	2,601	668	549	644	404
75	5,158	1,487	1,257	1,065	739
90	4,144	1,036	968	819	402
Vocational schools					
Total	*5,254*	*1,337*	*1,192*	*1,666*	*759*
0	342	120	12	126	84
10	252	99	21	77	55
15	588	191	131	153	113
20	820	283	173	240	124
30	749	229	192	237	91
35	713	220	186	222	85
45	387	105	105	126	51
55	811	246	221	263	81
65	592	144	151	222	75

[1] Students enrolled in the agricultural schools (Hebrew education—3,836; Arab education—63) were included only in the "Total" column.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics, [1964]. p. 647.

Table 52.—Number of secondary school students entitled to graduated tuition allowances and funds allocated by the central and local governmental authorities, by type of institution: 1963-64

[....indicates that source did not show any figures]

Type of school	Number of students	Paid by the State (in Israel pounds)	Paid by local authority (in Israel pounds)
Total	**72,300**	**11,496,100**	**6,966,100**
Academic	41,000	6,966,100	6,966,100
Agricultural	15,300	2,290,000	....
Vocational	16,000	2,240,000	....

SOURCE OF DATA: Abraham S. Kyman. *Education in Israel*. New York: Israel Education Fund 1964. p. 37.

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[64] Of the 5,525, 2,890 were enrolled in the academic secondary schools, 1,344 in the vocational, and 1,291 in the agricultural. Abraham S. Hyman, op. cit. p. 98.

The Jewish Agency for Israel also contributes to the maintenance and operation of secondary and higher educational institutions. During the 1963–64 academic year it contributed 17,536,000 Israel pounds to secondary education, of which 14,600,000 were allocated to the *Aliyat Hanoar* schools.[65]

As a result of the scholarship and graduated-tuition system and the grants by various governmental and nongovernmental organizations, the burden on the parents has eased considerably. The changes in the contributions from parents and central and local authorities can be seen from the following figures relating to academic secondary schools for 1961–62 through 1963–64:[66]

Contributor	*Percent of contribution*		
	1961–62	*1962–63*	*1963–64*
Parents	59	66	55
Ministry of Education and Culture	22	19	25
Local authorities	19	15	20

The average annual cost to the Ministry of Education and Culture increased from about 100 Israel pounds per pupil in 1962–63 to about 150 in 1963–64.[67]

Enrollment

Between 1948–49 and 1962–63, the number of Hebrew secondary school institutions increased from 98 to 475 and their enrollment from 9,461 to 81,947 (almost 900 percent), with a relatively even distribution between boys and girls (table 53). More than 13,000 of these students and 131 of the institutions were within the framework of the religious educational system.[68] The quantitative changes of these years, however, also have brought about a functional imbalance in the sense that over two-thirds of the total secondary school students are registered in the academic (day and evening) institutions. The relative weaknesses of vocational and agricultural education are a source of great uneasiness in this country dedicated to rapid industrialization and economic development.

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[65] The remaining Israel pounds were allocated as follows: 212,000 to *Alliance* schools, 318,000 to ORT schools, 238,000 to the *Yeshivot,* and 2,168,000 to various other schools. Abraham S. Hyman, op. cit. p. 44.

[66] *Post-Elementary Schools.* Jerusalem: Secondary School Authority of the Ministry of Education and Culture. February 1964. p. 9. Mimeograph.

[67] In 1964 the Ministry planned to exempt parents in categories 8, 9, and 10 from paying any tuition. Ibid.

[68] Of the 131 religious institutions, 28 were *Yeshivot,* which also offered general secondary school subjects. These were attended by 2,892 students representing about 21 percent of the total 13,295 within the framework of the religious secondary school system. J. Goldschmidt. *Religious Education in Israel,* op. cit. p. 11.

Table 53.—Number of Hebrew and Arab secondary schools, students, classes, and teachers, by type of school and sex: 1948-49 and 1962-63

Type of institution	Hebrew								Arab							
	1948-49		1962-63						1948-49		1962-63					
					Teachers		Students						Teachers		Students	
	Schools	Students	Schools	Classes	Total	Women	Total	Girls	Schools	Students	Schools	Classes	Total	Women	Total	Girls
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Total	**98**	**9,461**	**475**	**2,799**	**7,377**	**2,602**	**81,947**	**42,489**	**1**	**14**	**17**	**56**	**145**	**10**	**1,701**	**266**
Agricultural	0	0	44	251	689	145	[1] 7,441	4,546	0	0	2	4	18	1	[1] 71	0
Agricultural evening	0	0	35	68	128	34	[1] 1,642	791	0	0	1	2	4	0	[1] 36	1
Secondary in settlements	33	1,048	112	390	1,396	550	9,125	4,579	1	14	0	0	0	0	0	0
Secondary day	39	6,411	132	1,238	2,892	1,276	40,425	16,588	0	0	10	43	95	6	1,425	257
Secondary evening	0	0	38	186	547	64	5,140	3,124	0	0	0	0	0	0	0	0
Vocational	26	2,002	114	666	1,685	533	18,174	12,861	0	0	4	7	28	3	[1] 169	8

[1] Including in 1962-63 only secondary schools for part-time evening courses; up to 1961-62, including also the 2-year schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

SOURCE OF DATA: Based on tables 1 and 7 of the education section of the *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics, [1964] p. 627 and 634, and on material from *Israel Government Year Book 5724 (1963-64)*. Jerusalem: The Government Printer [1964]. p. 108, 109.

The picture of Arab secondary education is somewhat bleaker, both qualitatively and quantitatively. The number of Arab secondary institutions in 1962–63 was only 17, with a total enrollment of 1,701; of these 1,425 were in the academic secondary schools and only a handful were girls.

The causes underlying the weaknesses of secondary education in general and the Arab secondary schools in particular are many, varied, and complex. They are partially of an economic nature characterized by a general lack of material and financial resources; they are due to differences in mentality and attitudes toward education, especially between the Arabs and the Jews in general and within the Jewish community between the Western and the Oriental Jews; they are partially the result of psychological factors inherent in Middle East tensions and more latently in the relationship between the Arab and the Jewish communities in Israel. A positive element in this picture, however, is the gradual, if often slow, progress being made in eliminating or alleviating these factors.

Developmental Plans

In spite of the many problems relating to the absorption of immigrants and the maintenance of defense, Israel has been engaged in a continuing effort to broaden the educational horizons of all its youth. In secondary education, it has been concerned primarily with establishing or extending secondary educational facilities in the developing towns, bridging the cultural and educational gap between the European, Israeli, and Oriental communities, expanding the skilled labor force, and broadening educational opportunities so that every child could develop his innate potentialities to the maximum.

To implement these objectives the Ministry of Education and Culture adopted a long-range plan calculated to improve the preprimary school system and also especially the secondary. This plan was revealed in New York on September 24–25, 1964, at the National Leadership Conference on Education in Israel organized under the auspices of the United Jewish Appeal.

The Conference adopted a 9-point plan which called for raising $127,600,000 within 5 years. The adoption of the plan was recommended by the United Jewish Appeal Education Mission to Israel, which had made an on-the-spot study in March 1964. The 5-year capital fund drive will be carried out by the Israel Education Fund, a newly established unit of the United Jewish Appeal.

The 72 secondary schools planned for construction will help considerably to solve secondary education problems confronting both the Hebrew and the Arab communities outside the country's three large cities. The 31 comprehensive, 8 academic, 30 vocational, and 3 maritime secondary schools are to be built in the newly developing areas or the older communities that lack such facilities.[69]

The tabulations below point up salient features of the plans for allocating the $127,600,000 to be raised during the 5-year capital fund drive: [70]

Scholarships for Secondary School Students
(Yearly for 5 Years)

Kind of help and category of recipient	*Number*	*Total 5-year cost*	*Annual grant per student*
Supplementary for students in tuition categories 8, 9, and 10 who receive free tuition [71]	10,000	$10,000,000	$200
Partial tuition for students in tuition category 7 [71]	2,000	750,000	75
Partial tuition for students in tuition category 6 [71]	3,000	750,000	50
Tuition and incidentals for students studying the performing and plastic arts	1,000	500,000	100

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[69] According to plans, two comprehensive schools would be built in each of the following places: Ashdod, Beer Sheba, Bet Shemesh, Dimona, Hazor, Kiryat Gat, Kiryat Shemona, Kiryat Yam, Ma'alot, Migdal Ha-Emek, Nazerat Illit, Ofakim, Or Akiva, Or Yehuda, and Tirat Ha-Carmel; and one at Yahud. One academic school would be built at each of the following places: Acco (Acre), Arad, Eilat, Ramle, Rishon-Le-Zion, and Rosh Ha'Ayin; and two at Safad.

A total of 24 large vocational schools would be built—one each at Ashkelon, Beer Sheba, Eben Ha-Ezer, Ganei Tikva, Gedera. Hadera, Herev Le'Et, Herzliya, Lod (Lydda), Mvaseret-Zion, Nahariya, Rosh Ha'Ayin, Safad, Shderot, Shelomi, Yahud, Yeruham, and Yokneam; and two each at Acco, Bat Yam, and Tiberias. The other six vocational schools would be smaller ones and be set up for Arab children—one school in each of the following places: Arabe, Kfar Kasem, Ramme, Teibe, Um El-Fahem, and Yirka.

The three maritime schools are planned for Ashdod, Eilat, and Haifa.

[70] Data in the tabulations and the paragraph following them are derived from data in *Israel's Major Needs in Education.* New York: Israel Education Fund [1964]. p. 22–23.

[71] See p. 125.

Scholarships for Secondary School Teachers

Type of recipient and length of course	*Number*	*Total 5-year cost*	*Annual grant per student*
Candidate for Teaching Certificate (4 years)	5,000	$20,000,000	$1,000
Noncertified teacher (2 years)	3,500	7,000,000	1,000

Secondary Schools: Construction and Equipment

Number and type of school	*Total cost*	*Cost per school*[72]
10 comprehensive	$14,000,000	[a] $1,400,000
21 small comprehensive	18,900,000	[b] 900,000
8 academic	5,600,000	[c] 700,00
24 large vocational	14,400,000	[d] 600,000
6 small vocational	2,700,000	[e] 450,000
3 maritime	1,650,000	[f] 550,000

Enrichment Program for Gifted Children Mostly of African-Asian Origin
(Yearly for 5 Years)

Kind of help	*Number of children*	*Total 5-year cost*	*Annual cost per child*
Instruction and maintenance in boarding schools	2,000	$7,000,000	$700
Day "stimulation" in secondary schools	3,000	6,000,000	400

In summary, other features of the 5-year plan call for the following: 85 prekindergarten schools for 3- and 4-year olds; 50 laboratories each for biology, chemistry, and physics; 60 youth centers; and 26 libraries.

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[72] Breakdown of amounts for construction and equipment, respectively, is the following: (a) $1,200,000 and $200,000; (b) $750,000 and $150,000; (c) $550,000 and $150,000; (d) $450,000 and $150,000; (e) $350,000 and $100,000; (f) $400,000 and $150,000.

VI. Teachers and Teacher Education

Problems and Emergency Measures

THE ELIMINATION of shortcomings besetting Israeli education and the fulfilment of long-range plans outlined by the governmental and international Jewish organizations will to a large extent depend on the ability of the teacher-training institutes and the institutions of higher learning to prepare a sufficient .number of qualified teachers for kindergarten and elementary and secondary schools. The Israelis are well aware that the quality of an educational system depends primarily on the quality of its teachers.

Since its inception in 1948, Israel has been beset by an acute shortage of qualified teachers, especially in the new immigrant settlements. The pressures of immigration, the diversity of the cultures which the immigrants brought along, and the lack of physical facilities aggravated the difficulties already confronting the overburdened teaching staff. At the beginning, Israeli educational and governmental authorities experimented with a series of emergency measures. These measures were to organize short-term (usually 3- and 6-month), intensive, teacher-training courses for persons willing to undertake teaching assignments; and to appoint students, before their graduation from the teacher-training institutes, to teaching positions. Some of the emergency courses were offered within the framework of existing institutes; others in the field near new settlements.

Many of the students who attended these emergency courses were high school graduates, who after having attended a few concentrated lectures on teaching methods, psychology, and philosophy of education, were sent into the classrooms. A number of these were newcomers themselves. Some of them had an adequate educational and professional background but were deficient in Hebrew; others had a relatively good background in Hebrew but had no or only insufficient educational or professional training. Under the impact of the continuous stream of immigration, however, standards had to be continuously reduced. Confronted with choice between substandard teaching and no teaching at all, the Israeli authorities realistically had no other alternative but to follow the former.

The situation was particularly acute during the peak period of immigration (1948–55). Total enrollment during this period increased from 140,817 to 381,009 (table 16). To meet the growing needs of the schools and supplement the loss of about 2,000 teachers who retired or left the profession during this period, the country required some 12,000 additional teachers. The available institutions could train only about 5,500.[1]

Although the situation improved considerably in the late 1950's and early 1960's due to both the slackening of immigration and the quantitative and qualitative improvements made in the pedagogical institutes, the problems of teacher qualification and training are far from solved. In 1963–64, for example, approximately 25 percent of the primary and over 50 percent of the secondary, school teachers were still classified as nonqualified.[2]

The number of teaching positions kept pace with the expansion of the population. From a low of 6,469 in 1948–49, the number of teaching positions increased fivefold by 1962–63, reaching a total of 31,742. Over half of these, however, were in Hebrew primary education (table 54).

Kindergarten and primary school teachers are trained in teacher-training institutes (*Batei hamidrash lemorim uleganano*t)[3] and secondary school teachers in institutions of higher learning.

Kindergarten and Primary School Teachers

Requirements

In the early 1960's, the State kindergarten and primary school system needed from 1,500 to 1,800 teachers annually. As a result of their reorganization and improvement, teacher-training institutes are able to approximate this demand. Nevertheless, the shortage of qualified teachers continues and is persistently felt by the system. This shortage is caused by a variety of factors, foremost of which is the feminization[4] of the profession at this level. An overwhelming majority of the students and graduates

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[1] Moshe Avidor. *Education in Israel.* Jerusalem: Youth and Hechalutz Department of the Zionist Organization, 1957. p. 84.

[2] Abraham S. Hyman. *Education in Israel.* New York: Israel Education Fund [1964]. p. 57, 59. Of the 1,700 new teachers who entered the primary school system in 1963, about 800 were uncertified. Ibid, p. 57–58. See also tables 55 and 56.

[3] Although the Hebrew term *Beit hamidrash lemorim uleganano*t is literally translated as "kindergarten and school-teacher training institute," it is rendered throughout the present publication as "teacher-training institute."

[4] See also p. 136–37 and 143 and footnote 14 of this chapter.

Table 54.—Number of teaching positions in the educational system, by type of institution: Selected years, 1948-49—1962-63

[---indicates that source did not show any figures]

Type of institution	1948-49	1950-51	1952-53	1954-55	1956-57	1958-59	1959-60	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8	9	10	11
Total	**6,469**	**10,945**	**16,109**	**17,337**	**21,193**	**24,826**	**26,172**	**27,972**	**30,265**	**31,742**
Males	---	*5,367*	*7,693*	*8,331*	*9,514*	*10,664*	*11,218*	*11,991*	*12,654*	*13,075*
Females	---	*5,578*	*8,416*	*9,006*	*11,679*	*14,162*	*14,954*	*15,981*	*17,611*	*18,667*
Hebrew Education										
Total	*6,283*	*10,344*	*15,304*	*16,436*	*20,183*	*23,438*	*24,723*	*26,357*	*28,567*	*29,966*
Agricultural [1]	---	346	400	528	531	429	446	564	545	[2] 689
Continuation classes [3]	---	---	---	720	860	941	1,097	1,181	1,281	1,396
Kindergarten	976	1,415	2,071	1,800	2,391	2,376	2,369	2,439	2,523	2,555
Primary [1, 3]	4,153	6,201	9,187	9,812	12,354	14,807	15,328	15,867	16,973	17,841
For the handicapped	---	263	331	348	486	637	705	799	952	947
For working youth	---	473	893	779	900	921	853	648	504	342
Secondary evening	---	---	178	217	271	286	352	417	480	547
Secondary [2]	704	859	1,237	1,259	1,240	1,562	1,811	2,160	2,578	2,892
Teachers' training colleges	213	336	477	473	565	760	720	777	901	944
Vocational	237	451	530	500	585	719	849	912	1,094	[2] 1,685
Other secondary	0	0	0	0	0	0	193	593	741	[2] 128
Arab Education										
Total	*186*	*601*	*805*	*901*	*1,010*	*1,388*	*1,449*	*1,615*	*1,698*	*1,776*
Agricultural	0	0	0	0	0	0	3	6	8	[2] 18
Kindergarten [4]	16	---	---	86	128	177	175	193	169	194
Primary [4]	170	601	788	769	824	1,150	1,191	1,319	1,392	1,408
For the handicapped	0	0	0	0	0	0	0	0	0	1
For working youth	0	0	4	0	3	3	4	8	11	8
Secondary	0	0	13	39	47	48	50	55	79	95
Teachers' training colleges	0	0	0	0	8	10	18	19	21	20
Vocational	0	0	0	0	0	0	0	0	0	[2] 28
Other secondary	0	0	0	0	0	0	8	15	18	[2] 4

[1] Teaching positions in the primary grades of secondary schools (up to 1952-53) and agricultural schools (up to 1957-58) of the Hebrew education system were included in secondary and agricultural schools, respectively.

[2] Including in 1962-63 only secondary schools for part-time evening courses; up to 1961-62, including also the 2-year schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

[3] Teaching positions in continuation classes of the Hebrew system were included up to 1952-53 in primary schools.

[4] Teaching positions in kindergartens up to 1952-53, and teaching positions in continuation classes up to 1954-55 were included in teaching positions in primary schools of the Arab system.

SOURCE OF DATA: *Statistical Abstract of Isreal 1963.* No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 628.

of the teacher-training institutes are women. Many fail to continue in their profession after they marry or they refuse to accept assignments in areas suffering the greatest shortage in teachers—the new settlements and border communities. In spite of this fact, however, the number of women teachers has increased continuously since 1950–51, when it was about equal to that of men; in 1962–63, women teachers numbered 18,667 out of the total 31,742 teachers.

The failure of the institutes to attract more men is to a large extent due to the decline in the teachers' status, in general, caused by both their relatively

Table 55.—Number of teachers in the Hebrew kindergartens and primary schools, by age, continent of birth, period of immigration, years of recognized teaching, and qualifications: 1959-60 to 1961-62

Item	Kindergarten teachers		Primary school teachers					
	1960-61	1961-62	1959-60		1960-61		1961-62	
			All teachers	Women	All teachers	Women	All teachers	Women
1	2	3	4	5	6	7	8	9
Total	2,436	2,523	13,847	8,886	14,247	9,244	15,526	10,205
Age								
Up to 19	119	113	347	292	382	344	380	330
20—24	679	632	3,396	2,769	3,432	2,790	3,711	3,074
25—29	615	604	2,474	1,713	2,723	1,912	3,151	2,288
30—39	524	589	3,205	1,791	3,276	1,900	3,582	2,205
40—49	277	272	2,437	1,280	2,428	1,266	2,537	1,359
50—59	156	168	1,068	492	1,241	571	1,386	681
60 and above	16	18	173	52	137	42	205	72
Not known	50	127	747	497	628	419	304	196
Continent of Birth and Period of Immigration								
Israel-born	1,241	1,280	5,191	4,176	5,609	4,508	6,395	5,224
Born in Asia and Africa—total	152	195	1,392	373	1,557	482	1,844	648
Immigrated up to 1947	52	58	272	121	287	131	317	155
Immigrated since 1948	100	137	1,120	252	1,270	351	1,527	493
Born in Europe and America—total	982	952	6,820	3,692	6,255	3,712	6,752	4,158
Immigrated up to 1947	671	632	4,264	2,569	4,170	2,502	4,380	2,725
Immigrated since 1948	311	320	2,016	1,123	2,085	1,210	2,372	1,433
Not known	61	96	984	645	826	542	265	175
Years of Recognized Teaching								
0—4	845	837	4,958	3,602	5,106	3,703	5,295	3,917
5—9	709	670	3,780	2,613	3,669	2,646	3,926	2,950
10—14	386	492	2,292	1,226	2,597	1,416	3,011	1,781
15—19	114	135	1,049	542	1,194	613	1,350	707
20 and above	215	218	1,267	614	1,370	672	1,495	737
Not known	167	171	501	289	311	194	179	113
Qualifications								
Academic	4	4	670	256	716	302	793	341
Qualified	1,617	1,721	8,558	5,996	8,864	6,179	9,767	6,918
Nonqualified (level "AA")	29	42	319	216	454	307	511	369
Nonqualified (level "A")	171	199	2,240	1,227	2,237	1,241	2,341	1,418
Nonqualified (level "B")	349	305	1,515	882	1,367	845	1,596	1,001
Not known	[1] 266	[1] 252	545	309	609	370	248	158

[1] Including school nurses in charge of classes (64 in 1960–61 and 62 in 1961–62).

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 632-33.

poor remuneration and the decline in their excellence. The "anybody-can-be-a-teacher" mentality currently prevailing in Israel is due to a gradual lowering of teacher standards by governmental and educational authorities to meet emergency requirements. The tendency to denigrate the teaching profession was also increased by the perceptible disappearance of the élan and idealistic dynamism that characterized the role of teacher during the early Mandate and pre-Mandate period.

The predominance of women is particularly noticeable in the kindergarten and primary grades. Although their exclusiveness in the kindergartens reflects a universal phenomenon, their two-thirds domination in the primary schools is a source of anxiety to Israeli authorities. In the 1961–62 school year, 10,205 of the 15,256 primary school teachers were women. Over half of the primary school teachers were born outside Israel and of these almost half arrived after 1948 (tables 55 and 56). In contrast to the

Table 56.—Number of teachers in the Arab kindergartens and primary schools, by sex, age, population group, years of recognized teaching, and qualification: 1960-61 and 1961-62

Item	Kindergarten and primary school teachers[1]		Primary school teachers	
	1960-61	1961-62	1960-61	1961-62
1	2	3	4	5
Total	**1,340**	**1,390**	**1,233**	**1,260**
Male	911	946	847	873
Female	429	444	386	387
Age				
Up to 19	60	32	58	29
20—24	444	405	427	384
25—29	343	401	316	370
30—39	305	333	274	297
40—49	119	128	103	112
50—59	47	48	39	41
60 and over	5	14	4	13
Not known	17	29	12	14
Popuation Group				
Moslem	581	627	556	587
Christian	550	550	510	505
Druze	77	82	75	81
Jewish	95	100	56	57
Other	37	31	36	30
Years of Recognized Teaching				
0 to 4	591	521	557	468
5 to 9	293	426	273	398
10 to 15	282	286	256	259
15 to 19	87	113	80	103
20 and over	31	34	24	30
Not known	56	10	43	2
Qualifications				
Academic	23	32	9	11
Qualified	438	554	405	494
Nonqualified (level "AA")	51	54	50	54
Nonqualified (level "A")	253	256	249	246
Nonqualified (level "B")	542	489	516	453
Not known	33	5	4	2

[1] Of the primary school teachers, 157 taught kindergarten in 1960-61 and 125 in 1961-62.

SOURCE OF DATA: *Statistical Abstract of Israel 1963*. No. 14. Jerusalem: Central Bureau of Statistics [1964]. p. 631.

Hebrew schools, the Arab kindergarten and primary schools had an increase in the enrollment of girls, a fact which is interesting in view of the traditional Arab attitude towards educating girls.

The feminization problem is felt especially in the religious State schools, where women are not permitted to perform some of the rituals and where they are not considered qualified to teach Judaeo-Hebraic subjects in the upper grades.

Feminization is also a problem plaguing the Arab sector of education. It is considered as one of the major reasons for the failure to achieve 100-percent compliance with the Compulsory Education Act of 1949, especially in the Druze and Bedouin communities.

In spite of Israel's many achievements since attaining independence, Israeli authorities have become increasingly convinced that the solution of the teacher problems lies primarily in the improvement of teacher-training institutes. The need for far-reaching reforms was also felt by the public and the teachers themselves. The first concrete action for the reorganization and revitalization of teacher training was taken in February 1961, when the so-called Dushkin Public Committee was established.

The Dushkin Committee Investigations

On February 19, 1961 the Minister of Education and Culture requested the public committee headed by Professor A. M. Dushkin of Hebrew University's School of Education "to examine the existing frameworks and systems of teacher training in elementary schools and to recommend activities and programs to the Minister of Education and Culture for the advancement of teacher training in Israel. . ." [5]

With limited resources at its disposal the Committee conducted its investigations for nearly a year. Its findings and recommendations were made known in February 1962.

Findings

The Committee found that they were confronted not only with problems besetting educators all over the world (especially in underdeveloped countries), but also with a series of specific problems inherent in the historical and educational aspirations of the new State.

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[5] "Doch vehamlatsot haveada hatsiburit levayot hakhsharat hamorim lakhinukh hayesodi" (Report and Recommendations of the Public Committee on the Problems of the Training of Teachers for Elementary Education). *Bahinukh Uvatarbut* (Education and Culture), 6:30: 1–28, February 1962.

Aside from such universal problems as those connected with the economic lure of business and industry and the relatively low social status of the teaching profession (in spite of the gradually increasing demands placed upon the teacher in terms of both content and methods), teachers and teacher training in Israel are affected by additional difficulties. In the Committee's view these difficulties are associated with—

- The Israeli teacher's specific role not only as a representative of general culture, but also as the bearer of "Judaeo-Israeli culture with its ancient broad tradition and its new national and social aspirations."
- Failure of existing teacher-training institutes to fulfill these two requirements in terms of their offerings in general and Judaeo-Hebrew education and pedagogic training in particular.
- The teachers' lack of qualifications for teaching in the teacher-training institutes, as reflected by "the efforts and standard of knowledge demanded from the students, the teaching and learning methods employed, and the form and content of the examinations."
- Curriculum overloading with 15 or more subjects and consequent reduction of time in the treatment of each subject.
- Failure of teacher-training institute graduates to continue their specialization at an institution of higher learning because of the loss of employment and income such studies might involve.
- Failure to differentiate in terms of rights and privileges between teachers who graduated from teacher-training institutes and teachers who did not.
- Proliferation of teacher-training institutes, including some very small ones, which in order to exist had to accept every applicant irrespective of his qualifications and depend on part-time teachers, with a consequent decline in quality.
- Feminization of the teaching profession, with its negative consequences in light of the mentality and attitudes of the large number of immigrants from North-African and Middle-Eastern countries; and the social, cultural, and religious functions required of teachers, especially in the orthodox institutions.
- The insufficient number of secondary school graduates to fill the general shortage of teachers and the particular shortage of them in religious State schools.

Recommendations

The Committee submitted its report with the following major recommendations:

1. Lengthen the teacher education course in institutes from 2 to 3 years, thereby making these courses serve as norms for kindergarten and primary-school teacher education.

2. Change the syllabi and teaching methods in the 3-year institutes' first 2 years to serve the needs of higher technical education . . . not only in order to obtain a well-balanced 3-year course but also to enable the other institutes (which for various reasons may not become 3-year ones) to introduce changes in their programs, thereby achieving improvement *per se* and at the same time adapting themselves towards the third year of a teacher-training institute.
3. Transform the 3-year institutes, as far as possible, into comprehensive units with their instruction and training so diversified as to make it possible for students to select the courses best suited to their interests and to the fields in which they want to teach.
4. Select the students of the teacher-training institutes and set teachers' status and terms in accordance with certain pre-established principles.
5. Supply these institutes with necessary facilities, especially libraries and laboratories; buildings; and adequate staff. Also supply lunch facilities for all students and dormitories for students whose homes are at a distance from the institutes.
6. Grant academic scholarships and loans, as well as maintenance funds to talented students in order to enable them to devote all their time to their studies.
7. Ask the armed forces to make special arrangements, such as an educational cadet corps[6] or an educational youth corps (NAHAL), especially for students who will undertake to serve a specified length of time in border settlements.
8. Set up a standing public committee composed of professional educators and laymen to take the initiative in advising the Ministry on the improvement of teacher education and the approval of 3-year institutes.

Implementing the Recommendations

On February 16, 1962, soon after receiving the Public Committee's report, the Director General of the Ministry of Education and Culture established a 6-member Implementation Committee, headed by Dr. A. Bartana, an Assistant Director General of the Ministry, as chairman. The Implementation Committee met from March 1, 1962, to January 23, 1963, and studied the Dushkin Committee's recommendations from the viewpoint of both principle and pedagogy, as well as practicability of implementation. On the basis of these studies and of extensive consultations with various Ministry officials, heads of the teacher-training institutes, and other educators, the Implementation Committee prepared an action program, which the Education Committee of the Ministry approved on February 1, 1963.

On the suggestion of the Implementation Committee, the first seven recommendations of the Dushkin Committee were accepted; the last one was rejected on the assumption that the functions to be assigned to the proposed "standing public committee" in reality rested with the Ministry itself.

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[6] Roughly equivalent to the Reserve Officer Training Corps (ROTC) in the United States.

The Ministry decided that the recommendations for reforming the kindergarten and primary school teacher-training institutes would be carried out on a gradual and experimental basis. It adopted a 3-year program for introducing the changes: in 1963–64 for the first year, in 1964–65 for the second year, and in 1965–66 for the proposed third year of the following institutes:

David Yellin State Teacher-Training Institute of Jerusalem
Levinsky State Teacher-Training Institute of Tel Aviv
Lipschitz Religious State Teacher-Training Institute of Jerusalem
State Teacher-Training Institute for the *Kibbutzim* of Oranim (Tivon)
Talpiot Religious State Teacher-Training Institute of Tel Aviv.[7]

Depending upon the results of the experiments and upon the facilities available to each institute, the Ministry will gradually increase the number of 3-year institutes beginning in 1966–67.

Types of Teacher-Training Institutes [8]

Israel's five types of teacher-training institutes are the following:

Hebrew term	*Teachers and schools*
Batei Midrash Mukhzakim Lemorim Ulegananot	Kindergarten and primary in State and religious State schools of cities and towns
Batei Midrash shel Hakhinukh Haatzmai	For Agudat Israel schools (the *Agudat Israel*)—the "independent" schools
Midrashot Lemorei Kfar	For village schools
Midrashot Miktsoyot	For vocational schools
Seminarim Lemadrikhim shel Aliyat Hanoar	*Aliyat Hanoar* (Youth Immigration) instructors.

Some of the teacher-training institutes operating in 1962–63 (table 57 and appendix B) are State-maintained; others are merely State-assisted or State-recognized. Although the State took over the teacher-training institutes in the early 1950's, the original founders—private individuals and/or voluntary organizations—have retained their interests and proprietary rights.

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[7] *Plans for the Implementation of the Recommendations of the Public Commission on Problems Arising Out of the Education of Teachers for Elementary Schools.* Jerusalem: Ministry of Education and Culture [1963]. p. 3. Mimeograph.

[8] For information on teacher-training institutes operated during the Mandate period, see p. 32.

Table 57.—Number of teacher-training institutes, by type: 1962-63

Institute to train teachers for—	Total	State	State religious	Arabic	Independent
1	2	3	4	5	6
Total	42	23	15	1	3
The *Aliyat Hanoar* [1]	2	1	1	0	0
Independent schools	3	0	0	0	3
Kindergartens and primary schools	17	10	6	1	0
Village schools	10	3	7	0	0
Vocational schools	10	9	1	0	0

[1] Youth *Aliyah* or Youth Immigration.

SOURCE OF DATA: *Reshimot Hamosdot Lekhakhsharot Morim Vegananot* (List of Teacher Training Institutes). Jerusalem: Department for Teacher Training of the Ministry of Education and Culture, 1963. 4 p. Mimeograph.

Administration of Teacher Training

Overall responsibility for teacher training in Israel lies with the Assistant Director General for Teacher Training (*Sgan Menahel Klali Lehakhsharat Morim Ulehishtalmutam*). He supervises and guides the activities of the various departments concerned with teacher training, including the Department for Teacher Training (*Hamakhlaka Lehakhsharat Morim*) and the Teachers' Inservice Training Department (*Hamakhlaka Lehishtalmut Morim*).[9]

Since April 1953 the administrative and teaching personnel of the teacher-training institutes, like the State primary school teachers, have been appointed and paid through the Ministry of Education and Culture. The Ministry also has power under the law to issue rules and regulations concerning student admissions, faculty qualifications, and curriculum. On matters pertaining to the State teacher training institutes, however, the Minister is required to consult the Education Committee (*Va'ad Hakhinukh*) and on those relating to the religious State institutes, the Council for Religious Sate Education (*Hamoetza Lekhinukh Mamlakhti-Dati*).[10]

Admission

Theoretically, the teacher-training institutes require that an applicant have a secondary school matriculation (*Bagrut*) diploma [11] or an equivalent foreign certificate; the latter is also required to pass an admission examination in "Jewish" subjects. Exception is made with applicants for the village teacher-training institutes and prospective kindergarten teachers, who are admitted on proof of having completed 11 grades. Exception can also be made with applicants for the standard 2- or 3-year institutes. These applicants, however, have to pass a special admission examination prepared by the teacher-training and the teachers' inservice training departments.

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[9] See figure 1.

[10] For the order concerning the teacher-training institutes, see Ruth Stanner. *The Legal Basis of Education in Israel.* Jerusalem: Ministry of Education and Culture, 1963. p. 240–43.

[11] Many teacher-training institutes have so-called preparatory departments offering secondary school education to students who are expected to continue training in the field of education.

Length of Course

Students completing 2 years of study can graduate as qualified teachers; they are at liberty, though, to continue their studies in the third year, either immediately after completing the second year or at a later date following a period spent in practical teaching. Graduates of the 3-year institutes acquire the title "senior teacher" or "senior qualified teacher," are granted special privileges in salary and appointment, and have priority in the filling of administrative and supervisory positions.

The academic year at the teacher-training institutes begins on September 1 and ends on or around June 20. It consists of two terms with a break of 1 week in January during the first 2 years. In the third year formal class work is interrupted three times (for one 4-week and two 1-week periods) for practice teaching in selected kindergartens and primary schools. The periods are not fixed by the Ministry, but are determined individually by the heads of the teacher-training institutes.

Curriculum

In accordance with the 1963 changes, students at teacher-training institutes can specialize in the following areas: *Infant grades* (kindergarten and grades 1 and 2); *junior grades* (2 through 5); *senior grades* (6 through 8); *practical subjects* (agriculture, art, manual training, music, physical training).

The curriculum is prepared under the auspices of the Ministry of Education and Culture.[12] With minor variations to fit the specific requirements of this or that particular institute, the curriculum is generally uniform (see table 58, reflecting the Implementation Committee proposals).

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[12] See *Tokhniot lemudim levatei hamidrash lemorim ulegananot. Kitot morim* (Curriculum for Primary School and Kindergarten Teachers: Primary School Teachers). 3 vols. Jerusalem 1957, 1959, 1961. 67, 48, and 49 p., respectively. *Tokhniot lemudim levatei hamidrash lemorim ulegananot. Kitot gananot* (Curriculum for Primary School and Kindergarten Teachers: Kindergarten Teachers). Jerusalem, 1961. 79 p.

Table 58.—Number of hours per week, per subject in the 3-year teacher-training institutes: 1963-64

Subject	First year	Second year	Third year
Total	**34**	**34**	**28**
Hebrew	6	2	0
Modern language	2	0	0
Pedagogy (including hygiene)	8	10	8
Physical training	2	2	2
Practical subjects [1]	4	4	0
Specialized subjects and electives [1]	7	11	18
Teaching practice [2]	5	5	0

[1] Students specializing in practical subjects (agriculture, art, music, or physical or manual training) spend more time on their own subjects. They are also required to take four periods of general subjects (such as science and geography) in the first 2 years, so as to be able to serve also as general teachers in the "junior grades."

[2] In addition to the five weekly periods of practice teaching during the first 2 years, students are assigned to various schools for 2 weeks of continuous practice. In the third year, they do only continuous practice, 6 weeks in all.

SOURCE OF DATA: Joseph S. Bentwich. *Education in Israel.* Philadelphia: The Jewish Publication Society of America, 1965. p. 163.

Enrollment

The teacher-training institutes' total enrollment gradually increased from 1,470 in 1948–49 to 7,064 in 1962–63.[13] A large proportion of that enrollment consists of girls. Of the 964 students admitted in 1962 (excluding those admitted to the Arab teacher-training institute and the two religious institutes for men), only 75 (about 8 percent) were men.[14]

At the Arab State Teacher-Training Institute (*Beit Hamidrash Hamamlakhtit Lemorim Ulegananot Araviyim*) of Jaffa (later Haifa), the student body had more men. The original enrollment of 42 in 1956–57, increased to 121 in 1962–63 (table 15). Of this latter number, only 46 were girls, and they were being trained for kindergarten teaching.

Although the institutes charge only nominal tuition, averaging about 100 Israel pounds per year, the Government adopted a very generous scholarship and loan program for teachers in resident institutes. The 1963–64 teacher-training budget of the Ministry of Education and Culture amounted to 4,608,700 Israel pounds, representing 2.31 percent of the Ministry's total expenditures (table 11).

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[13] See table 15.

[14] Joseph S. Bentwich. *Education in Israel.* Philadelphia: The Jewish Publication Society of America, 1965. p. 161. The acuteness of the problem can be seen in the composition of the student body and of the graduates of certain teacher-training institutes visited by this writer in the summer of 1963. The David Yellin Teacher Training Institute of Jerusalem, for example, had only 16 boys in its 1962–63 enrollment of 170; of the 76 students who graduated in 1963, only 6 were boys. The proportion was even less at the Levinsky Teacher Training Institute of Tel Aviv, one of the largest institutes of its kind in the country. In 1962–63, it had a total enrollment of 510—250 in the day session and 260 in the evening session. Of these, only 12 were male students, 2 in the former and 10 in the latter.

Teaching Staff

The teachers at the teacher-training institutes are expected to have at least an M.A. degree from a recognized institution of higher learning and (except for teachers of purely academic subjects) an experience of at least 2 years in elementary school teaching. Those without any previous teaching experience may fulfill this requirement by teaching for 4 hours a week in a primary school concurrently with their teaching in the teacher-training institute. A *madrikh* (pedagogical tutor or group instructor-educator) is expected to have an M.A. degree in education or psychology and 5 years' teaching experience in a primary school.

Secondary School Teachers

Special Problems

Like the kindergartens and primary schools, the secondary schools have a basically two-fold problem: quantitative and qualitative. From the first point of view, the problem lies primarily in the inability of the institutions of higher learning, which prepare the secondary school teachers, to meet the ever-expanding requirements. In the early 1960's, these requirements varied from 800 to 900 teachers per year. The number of students enrolled in various education programs during 1963–64 was about 1,200, but only about 200 are expected eventually to enter the teaching profession.[15] The reasons are basically the same as with primary schools. The greater discrepancy between supply and demand, however, led to an exacerbation of the qualitative problems affecting the secondary schools. Although the Government's energetic measures since the late 1950's have gradually reduced the proportion of academically unqualified teachers in the primary schools to 25 percent, in the secondary schools the proportion has persisted at approximately 50 percent.

The total number of teachers hired by the various kinds of secondary schools increased continuously after 1948–49 (table 54), but the proportion of teachers not having completed their professional studies remained the same (table 59).

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[15] Abraham S. Hyman. *Education in Israel,* op. cit. p. 59.

The Ministry of Education and Culture made a survey of the more than 5,300 teachers during 1960–61 in the secondary schools proper, that is, the survey excluded teachers in the teacher-training institutes, otherwise counted as among "postprimary" teachers. Only about 50 percent of the 5,300 had completed their academic studies.[16] This situation has been of great concern to both educational and governmental authorities. The first systematic steps toward producing an adequate number of qualified secondary school teachers were taken in the early 1960's, when a study commission was established with Chaim Cohen, Chief Justice of the Supreme Court, at its head.

Table 59.—Number of teachers, teaching positions, and work units in the Hebrew primary and secondary school system, by type of school[1]: 1960-61 —1962-63

Type of school	Number of teachers		Number of teaching positions			Number of work units [2]		
	1960-61	1961-62	1960-61	1961-62	1962-63	1960-61	1961-62	1962-63
1	2	3	4	5	6	7	8	9
Total	**[3] 19,426**	**[3] 21,214**	**23,918**	**26,044**	**27,411**	**16,250**	**17,912**	**19,125**
Primary *Total*	*[3] 15,625*	*[3] 16,611*	*17,314*	*18,429*	*19,130*	*12,781*	*13,632*	*14,358*
Primary	14,247	15,256	15,867	16,973	17,841	11,975	12,734	13,527
For the handicapped	757	889	799	952	947	600	709	710
For working youth	621	466	648	504	342	206	189	121
Secondary [4] *Total*	*[3] 6,064*	*[3] 7,125*	*6,604*	*7,615*	*8,281*	*3,469*	*4,281*	*4,767*
Agricultural	468	506	564	545	[5] 689	259	303	[5] 389
Continuation classes	1,130	1,213	1,181	1,281	1,396	551	591	742
Secondary evening	402	463	417	480	547	157	186	206
Secondary	1,975	2,382	2,160	2,573	2,892	1,396	1,788	2,000
Teachers' training colleges	681	800	777	901	944	417	480	501
Vocational	857	1,038	912	1,094	[5] 1,685	490	660	[5] 889
Other	551	723	593	741	[5] 128	199	273	[5] 400

[1] Not including kindergartens.

[2] A work unit is defined as the number of lessons which constitute a full-time teaching position: in primary education 30 lessons per week; in secondary institutions 30 lessons per week, and in teachers' training colleges 21 lessons per week. The number of work units is calculated by dividing the sum total of lessons by the number of lessons taught in each type of school.

[3] A teacher teaching in more than one school is included in each type of school in which he teaches, but in "Total Teachers" only once. Hence the discrepancy between the total teachers in all types of schools and total teachers.

[4] Including teachers' training colleges.

[5] Including in 1962-63 only secondary schools for part-time evening courses; up to 1961-62, including also 2-year schools which in 1962-63 were classified with agricultural and vocational schools (77 institutions in the Hebrew system and 4 in the Arab).

SOURCE OF DATA: *Statistical Abstract of Israel 1963.* No. 14. Jerusalem: Central Bureau of Statistics, [1964]. p. 629.

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[16] *Priorities in Israel's Education of Tomorrow.* Jerusalem: Ministry of Education and Culture, May 1963. p. 62–63 of first draft.

Work of the Chaim Cohen Commission

After a lengthy study of all aspects of the secondary school teacher shortage, the Commission recommended that the Government—

- Provide, annually, free schooling for the 1,000 to 2,000 young men and women completing their military service—600 to 800 of these to be accepted by Hebrew University and 400 by all the other higher education institutions combined.
- Include in the free schooling (a) annual tuition at 600 Israel pounds and (b) annual maintenance at 2,400 Israel pounds.
- Require students, as a qualification for this kind of free schooling, to undertake 5 years of teaching in secondary schools selected by the Ministry of Education and Culture.[17]

On the basis of the Commission's recommendations, the Ministry of Education and Culture has proposed that the 3,000 Israel-pound scholarships ($1,000 U.S.) be granted to 5,000 new students preparing for secondary school teaching. The Ministry has also proposed that similar subsidies be given for 2 years to about 3,500 unlicensed presently practicing teachers in order to enable them to complete their studies.[18]

The ability of the Ministry to implement the Commission's recommendations will depend upon the Ministry's budget. Its 1963–64 budget permitted it to allocate 100 secondary teacher-preparation scholarships of about 900 Israel pounds per year per student, beginning with the student's second year at an institution of higher learning. Under the terms of these scholarships, a recipient undertakes to give for each year of subsidy 1 year of service as a teacher in whatever secondary school the Ministry may designate.[19] Despite the scholarships, the problem of the secondary school teacher shortage will be solved only if the higher education institutions can prepare the number of qualified teachers that the secondary school system requires.

The following higher education institutions prepare secondary school teachers: Hebrew University, Technion–Israel Institute of Technology, Bar-Ilan University, and University of Tel Aviv.

The Hebrew University of Jerusalem

Secondary school teachers at The Hebrew University of Jerusalem are prepared under the auspices of the John Dewey School of Education. The school's history can be traced to 1935–36, when the University established a Department of Education within the framework of the Faculty of Humanities. The ever-increasing need for secondary school teachers transformed the Department in 1952 into the present School that operates under the joint control and supervision of the University and the Ministry of Education and Culture.

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[17] Abraham S. Hyman. *Education in Israel,* op. cit. p. 60.

[18] Ibid. p. 61.

[19] Ibid. p. 60.

The oldest and largest Israeli institution for preparing secondary school teachers, the John Dewey School of Education is supported primarily by the Ministry of Education and Culture and the National Council of Jewish Women, an American organization.[20] The School has a building of its own, constructed with the assistance of the U.S. Government. Its program has three purposes: to prepare teachers for the Secondary School Teaching Certificate, offer "Education" courses at the undergraduate and graduate level not leading to the Teaching Certificate, and provide inservice training.

Preparation of Secondary School Teachers

Courses for the Secondary School Teaching Certificate are open only to students who have completed all—or nearly all—requirements for the bachelor's degree. Normally enrolled in the Faculties of Humanities or Science, these students are given about 2 years of preparation as teachers. An exception is made for students who continue their studies towards a master's degree: they are permitted to complete their specialized education courses in 1 year.

The courses given under the auspices of the School of Education are both theoretical and practical. Constituting the former are courses in educational psychology, general methods of teaching, secondary education in Israel and abroad, selected problems of secondary schools, and theory of education.[21] On the practical side, students are required not only to observe experienced teachers in Jerusalem and elsewhere, but also to do practice teaching, primarily at the Hebrew University Secondary School.

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[20] The National Council of Jewish Women began helping the secondary teacher-preparation program in 1947–48. In the early 1960's its grants to the John Dewey School of Education amounted to $48,000 a year. *The John Dewey School of Education.* Jerusalem : The Hebrew University of Jerusalem, 1962. p. 6.

[21] *The Hebrew University of Jerusalem 1963.* Jerusalem : The Jerusalem Post Press, 1963. p. 185. For a detailed description of the courses, see *Khoveret hasbara lelimudei hamakhlaka lehakhsharat morim levatei hasefer haal-yesodiyim* (Bulletin of the Department for the Training of Secondary School Teachers). Jerusalem : The School of Education, 1965. 8 p.

The number of students increased gradually from 362 in 1961–62 to 478 in 1964–65.[22]

Education Courses

Whether on the bachelor's, master's, or doctoral level, courses offered by the School for students having a minor or a major in Education may be taken only by students who already have had some satisfactory educational experience and who as a rule possess the Secondary School Teaching Certificate. The "Education" program aims to prepare education specialists, advanced workers in education research, and teachers of education subjects in the teacher-training institutes. Undergraduate Education majors may specialize in the following areas: (1) educational research and theory of education;[23] (2) elementary education emphasizing (a) administration, (b) methods of teaching, or (c) counseling and guidance; (3) special education of physically and mentally handicapped children. Besides the courses which they take in their particular areas of specialization, all Education students must take the following: contemporary theories of education, educational psychology, education in Israel, and methods of educational research.[24]

During academic year 1961–62, a total of 228 students were taking education courses at the bachelor's and master's levels. Following is a breakdown of that total into 119 at the former, and 37 at the latter level, together with a further breakdown according to area of specialization:

	Bachelor's level				*Master's level*		
	Total	*Boys*	*Girls*		*Total*	*Boys*	*Girls*
Total	191	79	112		37	24	13
Educational research and theory of education	51	19	32	"Education" major	27	15	12
Elementary education and guidance	94	41	53	"Education" minor	8	8	0
Special education	46	19	27	"Education" predoctoral	2	1	[25]1

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[22] Letter to the author from the head of the program for preparing secondary school teachers.

[23] Students specializing in theory of education and educational research are expected to take a minor in one of the following: philosophy, psychology, or sociology.

[24] *The Hebrew University of Jerusalem 1963*, op. cit. p. 184–85.

[25] *Mispar hatalmidim veherkevam lishnat tashkav* (Number of Students and Their Composition During the 1961–62 Academic Year). Jerusalem: The School of Education of the Hebrew University and the Ministry of Education and Culture, 1962. p. 1. Mimeograph.

Inservice Training

Extension courses during the summer vacation and occasional seminars throughout the regular academic year primarily make up the offerings in inservice training. Lasting from 10 days to 4 weeks, the summer courses are normally attended by primary school teachers and principals; teachers in the academic, agricultural, and vocational secondary schools; Hebrew language teachers for adults; inspectors; teachers in the teacher-training institutes; and unqualified teachers preparing for the qualifying examinations.

The inservice courses help the participants to keep abreast of general educational developments and of developments in their particular specialities; and they give the participants an opportunity to exchange ideas and experiences.[26]

The School of Education issues syllabi, including reading lists, for every course in the secondary-teacher preparation and education programs.[27]

The Technion-Israel Institute of Technology

Teacher Preparation

The Technion is engaged primarily in the preparation of students who will specialize in science and technology teaching. Launched in 1959, the teacher-preparation program operates within the framework of the Department of General Studies. Beginning that year with only 6 students, it had 124 (103 of them boys) in 1964–65. Fifteen students were expected to graduate in June 1965 (table 60).[28]

As a result of gradual enrollment increases in the secondary teacher-preparation program, the Technion is planning to establish in 1966 a special Department for the Preparation of Secondary Teachers in the Sciences and

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[26] For more information on the inservice program, see p. 152–53.

[27] See (1) *Rashei prakim ubibliografiya lelimudei hamakhlaka lekhakhsharat morim levatei hasefer haal-yesodiyim* (Outline and Bibliography for the Courses Offered in the Department for the Preparation of Secondary School Teachers). Jerusalem: The School of Education of the Hebrew University and the Ministry of Education and Culture, 1962. 30 p. Mimeograph. (2) *Rashei prakim ubibliografiya lelimudei hahug "Khinukh" bemegamotav hashonat* (Outline and Bibliography for the Study of Education and Its Various Objectives). Jerusalem: The School of Education of the Hebrew University and the Ministry of Education and Culture, 1962. 80 p. Mimeograph.

[28] Letter to the author from the head of the program for preparing secondary school teachers.

Table 60.—Number of students registered in the Teachers' Training Program of the Technion–Israel Institute of Technology, by field of specialization: 1964–65

Field of specialization by department or faculty	Freshmen	Students continuing from previous year	Number of graduates (estimate)
Total	**58**	**66**	**15**
Male	*44*	*59*	*12*
Female	*14*	*7*	*3*
Department			
Aeronautical engineering	1	2	0
Agricultural engineering	1	0	1
Industrial and management engineering	2	3	0
Faculty			
Architecture and town planning	4	1	0
Chemical engineering	5	4	0
Chemistry	11	1	1
Civil engineering	6	5	2
Electrical engineering	14	21	3
Mechanical engineering	3	7	0
Sciences (mathematics, physics)	6	12	6
External students	5	10	2

SOURCE OF DATA: Personal communication by the Head of the Teachers' Training Program of the Department of General Studies of Technion-Israel Institute of Technology.

Technological Subjects. In contrast to the present program, which offers courses leading to a Teachers' Certificate, the new Department will be empowered to award B.S. degrees in education. Plans were also made to introduce a graduate program in the fall of 1965 with courses leading to the M.S. degree in education.

The courses in the teacher-preparation program may be taken by second-, third-, and fourth-year students who are working concurrently towards the teachers' certificate and the B.S. or M.S. degree in their fields of specialization. These courses may also be taken by secondary school teachers who are working toward the fulfillment of certification requirements, and by junior members of the academic staff (assistants and instructors). Fourth-year mathematics and physics students engaged in the teacher-preparation program may be exempted from certain courses in their fields.

Curriculum

Like the School of Education at The Hebrew University of Jerusalem, the Technion has a curriculum composed of both theoretical subjects and practical training (table 61). The practical training requires the student to: (1) Attend 25 secondary school classes before the Technion academic year opens, normally in October. (2) Attend 15 secondary school classes during

Table 61.—Number of hours per week, per theoretical subject, in the Teachers' Training Program of Technion–Israel Institute of Technology: 1963-64

Subject	First semester		Second semester	
	Lectures	Laboratory exercises	Lectures	Laboratory exercises
Total	**16**	**0**	**12**	**12**
Educational psychology	0	0	2	0
General methodology	2	0	2	0
General psychology	2	0	0	0
Methodology of teaching:				
Chemistry	2	0	0	3
Mathematics	2	0	0	3
Physics	2	0	0	3
Technological subjects	2	0	0	3
Organization of education in Israel and other countries	2	0	2	0
Principles of education	2	0	2	0
Science, society, and technology	0	0	2	0
Social psychology	0	0	2	0

SOURCE OF DATA: *Technion–Israel Institute of Technology. Catalogue 1964.* Haifa, April 1964. p. 90.

the academic year and prepare reports on them. (3) Prepare and teach six to eight lessons during the academic year. (4) Visit educational institutions.

Bar-Ilan University

Founded in 1955, Bar-Ilan University has become the main supplier of teachers for Israel's religiously oriented secondary schools. It has a teacher-preparation program with a number of varied courses, such as counseling, criminology, guidance, and pedagogy.

In 1963–64, Bar-Ilan had 1,293 students, of whom 300 were planning to teach in secondary schools. These past few years it has had capacity and facilities for preparing about 50 secondary school teachers per year.[29]

Tel Aviv University

The teacher-preparation program at Tel Aviv University began in 1961 with the establishment of a Department of Education. Students in both the Humanities and the Natural Sciences Faculties may enter the program during their fourth year of study for a bachelor's degree. Basically similar to the teacher-preparation programs of the other institutions of higher learning, the one at Tel Aviv also differentiates between theoretical subjects and practical training. In contrast to those other institutions, however, it grants the

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[29] Abraham S. Hyman. *Education in Israel,* op. cit. p. 51.

Teachers' Certificate only after the student has completed the requirements of a seminar which he must take during his first year of teaching.

The Department's enrollment during the 1963–64 and 1964–65 academic years was as follows: [30]

		1963–64			*1964–65*	
	Total	*Boys*	*Girls*	*Total*	*Boys*	*Girls*
Total	340	145	195	316	99	217
Humanities	263	108	155	243	72	171
Sciences	77	37	40	73	27	46

Of those registered in the Department in 1963–64, 31 were on a full-time basis. These were graduates either of Tel Aviv or of other universities. In 1963, Tel Aviv issued 13 Teachers' Certificates, 6 of them to girls.[31]

Inservice Training for Teachers

Organized by the Ministry of Education and Culture and conducted by institutions of higher learning, inservice training is intended primarily for teachers working to fulfill the requirements for certification. Refresher courses, however, are normally attended also by school personnel eager to keep abreast of developments in their particular fields—administrators, supervisors, and already qualified teachers. When they become certified after taking inservice courses, teachers move ahead in the salary scale but receive no advancement in rank as a result of these courses.

Inservice training is normally offered in primary and secondary education under the auspices of a so-called "educators' group." This group consists of experienced teachers selected for a special 2-year course for senior positions in the educational system. These teachers are given part-time leave of absence, are permitted to continue teaching part-time (usually up to a third of full time), and are awarded a grant. The 2 years of study become part of their accruing tenure. Applicants for the "educators' group" must have both the B.A. degree and the Teachers' Certificate, as well as 5 years of teaching experience. They must be 27 to 40 years of age.

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[30] *Netunim statistim lehartzaat harektor bayshiva shel moetzet hauniversita, beyom 63. 2. 14.* (Statistics for the Rector's Address at the Meeting of the University Council on February 14, 1963). Tel Aviv: University of Tel Aviv, 1963. p. 2. Mimeograph, and personal communication by the head of the Department of Education.

[31] *Hasegel, hatalmidim umekable hatoarim lefi hafakulta, hatoar vehamin bishnat tashkag* (The Faculty, Student Body, and Degree Recipients, by Faculty, Degree, and Field: 1963). Tel Aviv: Tel Aviv University, 1963. p. 3. Typewritten document.

Teachers in agricultural and vocational schools are also eligible if they hold the *Bagrut* and the other diplomas in their respective trades or professions. Such teachers aim to complete their studies for the B.A. or M.A. degree and afterwards continue to teach or else become administrators.

The first experiment in this 2-year special course was successfully completed at the end of academic year 1963–64. It had 12 participants. For 1964–65 the number of participants was expected to triple.[32]

Primary School Teachers

Under certain conditions and once during their entire teaching service, primary school teachers are eligible for a 1-year study leave. During this year they receive about 80 percent of their salary. They regularly contribute 2.5 percent of their salary to an inservice training fund, administered jointly by the Ministry, the Teachers' Association, and the Secondary School Teachers' Association. During academic year 1963–64, 602 nonqualified primary school teachers were certified as a result of having completed inservice training, and 150 other nonqualified ones were allowed to take off a day each week to attend district workshops.

The Ministry of Education and Culture partially finances both inservice training and workshop courses for primary school teachers. The former are held usually during summer vacation and the latter during the academic year. During 1963–64, 150 primary school principals attended workshops under the same conditions as the primary school teachers. Inspectors are able to take individual inservice courses at institutions of higher learning for which they receive special grants. For the fall of 1964 a 3-month workshop was planned for newly appointed inspectors.[33]

Secondary School Teachers

Every 8 years secondary school teachers and inspectors are eligible for 1 year of study leave. Nonqualified teachers can take inservice courses offered during the summer vacation at institutions of higher learning. Such courses are frequently taught by foreign specialists. Occasionally Israeli secondary school teachers are sent abroad for study.

In the fall of 1964, 70 secondary school teachers were scheduled to take a sabbatical year in order to specialize in studies pertaining to their particular fields of speciality.[34]

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[32] *Report on Educational Developments in 1963–64* (Presented at the 27th International Conference on Public Education, Geneva, July 1964). Jerusalem: Ministry of Education and Culture, 1964. p. 25–26.

[33] Ibid. p. 25.

[34] Ibid. p. 25–26.

Salary, Workload, Retirement

All Israeli teachers in institutions covered by the 1949 Compulsory Education Act—that is, kindergartens for 5-year old children, primary schools, schools for working youth, special schools for the handicapped, and teacher-training institutes—are both appointed and paid by the Ministry of Education and Culture. Secondary school teachers, appointed with the Ministry's concurrence, are paid by the schools' owners—private individuals, local authorities, or school boards, as the case may be.

The teachers' pay consists of a basic salary, which is not much below that of most Government employees of similar training and service, a family allowance, and a cost-of-living increment. Not a great deal of difference exists between the salaries of teachers teaching at different educational levels. Primarily, the difference is between the salaries of qualified teachers and those of nonqualified teachers within a given level. Through annual increments the basic salary is double after about 20 years of teaching. A teacher holding a B.A. or a B.S. degree is entitled to a 10-percent addition to the basic salary, and one holding an M.A. or an M.S. degree, a 20-percent addition.[35]

School principals, also appointed by the Ministry, receive a special allowance determined by the size of the school.

The workload varies according to school level and the teachers' age and family status. Kindergarten and primary school teachers working full time teach 30 class hours a week, except that those who are mothers with children under age 6 teach 24 hours a week. Secondary school teachers on full time teach 24 class hours a week. At age 50 all teachers are entitled to a 2-hour reduction in their weekly load and at age 55 to a second 2-hour reduction.

Throughout their teaching years, teachers contribute 5 percent of their basic salary to a pension fund to which the Government also contributes. Retiring at age 65, they then may receive an annual retirement income equal to two-thirds of their final year's salary.

The Teachers' Association

Founded in 1903 by Menachem Ussishkin, leader of the *Hovevei Zion* (Lovers of Zion) movement,[36] the Teachers' Association (*Histadrut Hamo-*

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[35] Moshe Avidor. *Education in Israel,* op. cit. p. 93.
[36] See p. 18–19.

rim) is the country's oldest trade union. For 47 years, until 1950, it remained an independent union, and then affiliated with the *Histadrut*, the General Federation of Labor. Before the State of Israel was established, this association became also the country's leading force in the development of education and has remained so throughout the years since that time.

The Teachers' Association has three major aims: Improve Israeli education, foster the revival of Hebrew and the Jewish spirit in the schools, and improve the working conditions of teachers.[37] It also engages actively in further training for teachers and publishes scholarly works and educational journals.[38]

Membership in the association has increased continuously throughout the years, reaching 26,000 [39] by 1965.

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[37] Moshe Avidor. *Education in Israel,* op. cit. p. 95.

[38] See appendix D.

[39] Of these, 19,000 were elementary school teachers, 4,000 high school, and 3,000 kindergarten. A separate Association of High School Teachers (*Igud Hamorim Hatikhoniyim*) had approximately 2,700 members.

VII. Evaluation and Conclusions

THE HISTORY of modern education in Israel is one of many achievements and many problems. It dramatizes the determining role played by education in the national renaissance of an ancient people and the founding of a new State. Perhaps in no other country has education been so interwoven with the tasks of national rebirth and cultural survival as in Israel.

An intensely education-conscious society, Israel views education both as a source for the achievement of individual excellence and as the master key for the solution of many of its economic, sociocultural, and military problems. The complexity of the problems since the country attained independence in 1948 would have been extreme even for countries better endowed with natural resources than is Israel.

The in-pouring of immigrants, speaking more than 70 different languages and dialects and bearing the stamp of the most varied cultural backgrounds, posed a great challenge to the new State. With fewer than 8,000 square miles of territory, five-eighths of which is barren land devoid of material resources, Israel in 1948 had an original Jewish population of only 650,000. By 1965, however, that population had been augmented by a million and a half immigrants.

A large percentage of the immigrants were school-age children. The influx of a large number of children and the establishment of a free and compulsory educational system in 1949 created not only a cultural-linguistic problem but also a shortage of educational facilities. The primacy of protecting national interests and the cost of military weapons, however, made it possible for the country to utilize only a relatively small proportion of its available funds for educational-cultural purposes. Accordingly, the Israeli leaders adopted pragmatic short-term and long-range programs for education.

During the first few years of the State's existence, hundreds of classes were organized in makeshift tents or in the open air, and thousands of unqualified teachers were hired, many of them newcomers in need of economic, cultural, and social adjustment. With the passage of time, however, this situation has gradually improved.

At the same time that new schools were being built and the supply of teachers was being improved both quantitatively and qualitatively, the enrollments increased tremendously. By 1964–65, the number of children in school was about 700,000—one-third of the total population. The increase was not confined to the Jewish community alone, for in that same year approximately 80 percent of the Arab children were in school, as against only 48 percent in 1948–49.

These achievements, however, merely eased but did not solve Israel's major problems of education and culture. Primarily, the major problems of education are geographic and functional in nature, while those of culture are social.

The cultural problems can be traced to the cultural split in Israeli society. The gap between the half of the population belonging to the cultural background of Europe and the other half, rooted in the cultural history of the Moslem world, is considerable. Noticeable both in public and private life, it seems to be persisting—at least temporarily. The reasons are at least two in number: The "Oriental" Jews have a higher birth rate than the others, and the bulk of the continuing though steadily declining immigration consists of Jews coming from the Moslem world. The gap is especially noticeable in the secondary schools. Although the children of "Oriental" families comprise 60 percent of the kindergarten and 50 percent of the primary school population, they account for only 25 percent of the secondary and 12 percent of the higher education populations.

The educational problems mainly concern the secondary schools and the teacher-training system. Although the primary schools' lack of adequate facilities and their shortage of qualified teachers continue, the problem of free and compulsory education in those schools has basically been solved. The secondary schools, however, have an acute geographic and functional imbalance.

Israel has a considerable number of good secondary schools, but these are concentrated mainly in the cities of Haifa, Jerusalem, and Tel Aviv. The new immigrant towns and border settlements and some of the old large communities, on the other hand, have an acute shortage of secondary school facilities. This shortage is one of the principal reasons why fewer than half of Israel's children of secondary school age attend schools on that level. Although secondary education is neither free nor compulsory, the Government's scholarship program and its tuition scales adjusted to the family's economic situation and to other factors, make it possible for any academically qualified student to pursue his studies on the secondary level—where schools are available.

The functional imbalance is reflected by the disparity between academic and vocational-technical schools. A country committed to rapid industrialization and technological development, Israel does not view very favorably the current trend in which over 75 percent of secondary school students are enrolled in the academic institutions. Rather, it is setting its sights on the establishment and development of vocational and comprehensive secondary schools attuned to the requirements of a modern technological State.

The solution of the major problems confronting both primary and secondary schools is closely linked with the solution of the problems of the teacher-training system. As a result of measures adopted in recent years, the 2- and 3-year teacher-training institutes and the teacher-preparation programs and schools of the higher education institutions have increased the supply of qualified teachers. Nevertheless, the problems that plagued the schools in the past continue. These problems grow out of the insufficient number of high-caliber candidates for teaching, as well as the over-feminization and the relatively low socioeconomic status of the profession.

In the course of its brief existence, the State of Israel has adopted, on all educational levels, a series of measures calculated to eliminate those physical and curricular shortcomings of the schools which work to the disadvantage of minority groups in the population. Its long-range 9-point program for educational development, when implemented, will not only help solve Israel's present socio-cultural and geographic-functional problems, but will also lay foundations for its envisioned technologically advanced society.

Appendixes

Appendix A. Glossary

Hebrew	**English**
A	
Agaf Hakhinukh Hadati	Division of Religious Education
Agudat Israel	Association of Israel (ultra orthodox party)
Ahdut Avoda	United Labor Party
Akhrai Lekishrei Khutz Umazkir Hamoetzah Lehashkala Gavoha	Head of Foreign Relations and Higher Education
Aliyah	Immigration
Aliyat Hanoar	Youth *Aliyah*; Youth Immigration
AMAL	"Labor"; system of vocational schools associated with the *Histadrut*
B	
Bagrut	Matriculation (maturity) examination
Beit sefer al-yesodi	Postprimary school
—— —— *atzmai*	Independent school
—— —— *khaklai*	Agricultural secondary school
—— —— *lenearim ovdim*	School for working youth
—— —— *mamlakhti*	State school
—— —— *mamlakhti-dati*	Religious State school
—— —— *meyukhad*	School for the handicapped
—— —— *miktzoi*	Vocational secondary school
—— —— *tikhon*	Secondary school
—— —— —— *du shenati*	Two-year secondary school with prevocational training
—— —— —— *erev*	Evening secondary school
—— —— *yesodi*	Primary school
G	
GADNA (Gedudei Noar)	Youth Corps
Gan yeladim	Kindergarten
H	
Haagaf Lekhinukh Khaklai	Division of Agricultural Education
—— *Letarbut*	Division of Culture
Haluqa	Dole
Hamador Lekhinukh Meyukhad	Special Education Section
Hamakhlaka Lebkhinot	Department of Examinations
—— *Lehakhsharat Morim*	Department for Teacher Training
—— *Lehankhalat Halashon Lemevugarim*	Department for Hebrew Teaching of Adults
—— *Lehishtalmut Morim*	Teachers' Inservice Training Department ally, postprimary) Education

Hebrew	English
—— *Lekhinukh Khaklai*	Department of Agricultural Education
—— —— *Miktzoi*	Department of Vocational Education
—— —— *Tikhon*	Department of Secondary Education
—— —— *Uletarbut Learavim*	Department of Arab Education and Culture
—— *Letarbut Toranit*	Department of Religious Culture
Hamazkirut Hapedagogit	Pedagogic Secretariat
—— —— *Lekhinukh Al-Yesodi*	Standing Committee on Secondary (literally, postprimary) Education
—— —— —— *Yesodi*	Standing Committee on Primary Education
Hapoel Hamizrahi	Spiritual Center Workers' Party
—— *Hamizrahi-Mizrahi*	National Religious Party
—— *Hatzair*	The Young Workman Party
Hasar	Minister
Hayekhida Lehaskalat Am	Adult Literacy Section
—— *Lehishtalmut Mevugarim*	Further Education of Adults Section
Heder	"Room;" traditional 1-teacher Jewish school
Herut (Tenuat Haherut)	Freedom Movement (Party)
Hever Peelei Hamahane Hatorati	Society of Activists of the Torah Camp
Histadrut (Histadrut Haovdim Haklalit)	General Federation of Labor
I	
Ikhud Hakvutzot Vehakibbutzim	Mapai-affiliated federation of collective settlements
Irgun Zvai Leumi	National Military Organization
K	
Khalutz	Pioneer
Khinukh al-yesodi	Secondary (literally, postprimary) education
—— *atzmai*	Independent education
—— *mamlakhti*	State education
—— *mamlakhti-dati*	Religious State education
—— *yesodi*	Primary education
Kibbutz	Collective settlement
—— *Dati*	Federation of collective settlements associated with the Hapoel Hamizrahi Party
—— *Haartzi-Hashomer Hatzair*	Mapam-affiliated federation of collective settlements
—— *Meukhad*	Federation of collective settlements affiliated with the Ahdut Avoda Party
Kitot hemshekh	Continuation classes
Knesset	Parliament
—— *Israel*	The Jewish Community (during the Mandate period)
M	
Madrikh	Instructor or educator of youth groups
Mapai (Mifleget Poale Eretz Israel)	The Israel Labor Party
Mapam (Mifleget Hapoalim Hameuhedet)	United Workers' Party
Menahel Klali	Director General

Hebrew	**English**
Mezuzah	Jewish religious insignia for attachment to a doorpost
Minhal Hakhinukh Haal-Yesodi	Secondary (literally, postprimary) School Authority
Miphal hastipendiot	Scholarship fund
Mishnah	Oral law
Mishne Lemenahel Klali	Deputy Director General
Misrad Hakhinukh Vehatarbut	Ministry of Education and Culture
Mizrahi (Merkaz Ruhani)	Spiritual Center (Zionist movement)
Moetzet Hapoalot	Women's Workers' Council
Moshav	Smallholders' cooperative settlement
MW	Mizrahi Women's Organization of America
N	
NAHAL (Noar Khalutzi Lokhem)	Fighting Pioneer Youth
Neturei Karta	Guardians of the Town (Ultra-orthodox group)
O	
ORT	Organization for Rehabilitation Through Training
P	
Poalei Agudat Israel	Workers of the Association of Israel (Religious workers' party)
R	
Rashut Hasport Vehakhinukh Hagufani	Department of Sports and Physical Education
S	
Sgan Hamenahel Haklali	Assistant Director General
—— *Hasar*	Deputy Minister
—— *Menahel Klali Lekhinukh Al-Yesodi*	Assistant Director General in Charge of Secondary (literally, postprimary) Education)
—— *Menahel Klali Lekhinukh Yesodi*	Assistant Director General in Charge of Primary Education
—— *Menahel Klali Lehakhsharat Morim Ulehishtalmutam*	Assistant Director General for Teacher Training
T	
Talmud	Collection of commentaries on the Oral Law (*Mishnah*) interspersed with homilectic interpretations of Biblical verses
—— *Torah*	Study of the Law; traditional Jewish school
Teudat Gema	Primary school certificate
Tnuat Hamoshavim	Smallholders' Cooperative Movement
Tokhnit halimmudim	Curriculum
Todaah yehudit	Jewish consciousness

Hebrew	English
U	
Ulpan	Study; Intensive Hebrew language course for adults
V	
Va'ad Hakhinukh	Education Committee
—— *Leumi*	General Council of the Jewish Community [during the Mandate]
W	
WIZO	Women's International Zionist Organization
Y	
Yeshiva	Institution of higher Jewish learning

Appendix B. Teacher-Training Institutes: 1962-63 [1]

State Maintained Teacher-Training Institutes

(Batei Midrash Mukhzakim Lemorim Uleganenot)

CENTRAL DISTRICT

Religious Pedagogical Institute	*Makhon Torani Pedagogi*	Rechovot
The Schein State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti Lemorim Uleganenot al-Shem Shein*	Petach Tikvah
State Religious Teacher-Training Institute	*Beit Hamidrash Hamamlakhti Hadati Lemorim Uleganenot*	Ashdod
State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti Lemorim*	Hadasim
State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti Lemorim Uleganenot*	Netanya
State Teacher-Training Institute: Institute for Coeducation	*Beit Hamidrash Hamamlakhti Lemorim Uleganenot, Midrasha Lekhinukh Meshutaf*	Beit Berl

HAIFA DISTRICT

The A. D. Gordon State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti Lemorim Uleganenot al-Shem A. D. Gordon*	Haifa
The State Army Teachers' Training Institute	*Beit Hamidrash Hamamlakhti Lemorei Tsahal*	Haifa
State Religious Teacher-Training Institute	*Beit Hamidrash Hamamlakhti-Hadati Lemorim Uleganenot*	Haifa
State Teacher-Training Institute. Seminary for the *Kibbutzim*	*Beit Hamidrash Hamamlakhti Lemorim Uleganenot. Seminar Hakibbutzim*	Oranim

JERUSALEM DISTRICT

The David Yellin Teacher-Training Institute	*Beit Hamidrash Lemorim Haivri al-Shem David Yellin*	Jerusalem
The Efrata Religious State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti-Hadati Lemorim Uleganenot Efrata*	Jerusalem
The Lipschitz Religious State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti-Hadati Lemorim al-Shem Ram Lipschitz*	Jerusalem

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[1] *Reshimot Hamosdot Lekhakhsharot Morim Veganenot* (List of Teacher-Training Institutes). Jerusalem: Department for Teacher Training of the Ministry of Education and Culture, 1963. 4 p. Mimeograph.

TEL AVIV DISTRICT

English	*Hebrew*	*City*
The Levinsky State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti Lemorim Uleganot al-Shem Levinsky*	Tel Aviv
State Arab Teacher-Training Institute	*Beit Hamidrash Hamamlakhti Lemorim Uleganot Arviyim*	Jaffa [2]
State Teacher-Training Institute. Seminary of the *Kibbutzim*	*Beit Hamidrash Hamamlakhti. Seminar Hakibbutzim*	Tel Aviv
The Talpiot Religious State Teacher-Training Institute	*Beit Hamidrash Hamamlakhti-Hadati Lemorim Uleganot Talpiot*	Tel Aviv

State-Maintained Vocational Teacher-Training Institutes

(Midrashot Miktsoyot Mukhzakot)

Institute of Dietetics and Home Economics	*Midrasha Letsunah Ulekalkalat Habayit*	Jerusalem
The Rupin Institute for the Training of Agriculture and Science Teachers	*Midrasha Lemorei Khaklaut Vateva al-Shem Rupin*	Emek Khefer
State Institute for the Training of Physical Education Teachers	*Beit Hamidrash Hamamlakhti Lemorei Khinukh Gufani*	Netanya
State Institute for the Training of Vocational Education Teachers	*Midrasha Mamlakhtit Lemorei Malakha*	Givatayim

State-Aided Vocational Teacher-Training Institutes

(Midrashot Miktsoyot Nitmakhot)

Art Teachers' Institute	*Midrasha Lemorei Tsiur*	Tel Aviv
Institute for the Training of Handicrafts Teachers (Women) of the Mizrahi Young Women's Home	*Midrasha Lemorot Lemlekhet-Yad al-Yad Beit Tseirot Mizrahi*	Tel Aviv
Music Teachers' Institute	*Midrasha Lemorei Musika*	Tel Aviv

Recognized Vocational Teacher-Training Institutes

(Midrashot Miktsoyot Mukarot)

Institute for Physical Culture	*Makhon Letarbut Hatnuah*	Tel Aviv
Institute for the Training of Arts and Crafts Teachers	*Makhon Lemorei Melakha Vetsiva*	Tivon
Institute for the Training of Music Teachers	*Makhon Lemorei Musika*	Tivon

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[2] Transferred to Haifa in 1964.

Institutes for Rural Teachers

(Midrashot Lemorei Kfar)

English	*Hebrew*	*City*
The *Aliyah* Institute for the Training of Village Teachers	*Hamidrasha Lemorei Kfar Bemosad Aliyah*	Petach Tikvah
Institute for the Training of Agriculture Teachers	*Midrasha Lemorim Lekhaklaut*	Kfar Haroe
Institute for the Training of Religious Instructors	*Midrasha Lemorim Toranim*	Kfar Haroe
Institute for the Training of Village Kindergarten Teachers	*Midrasha Legananot Kfar*	Beit Berl
Institute for the Training of Village Teachers	*Hamidrasha Lemorei Kfar*	Kfar Hasidim
Institute for the Training of Village Teachers	*Midrasha Lemorei Kfar*	Nahalal
Religious Institute for the Training of Village Teachers	*Midrasha Datit Lemorei Kfar*	Ashdod
Religious State Institute for the Training of Village Teachers	*Midrasha Mamlakhtit-Dati Lemorei Kfar*	Jerusalem
State Institute for the Training of Teachers for the Educational System in the Negev	*Midrasha Mamlakhtit Lekhinukh Banegev*	Beer Sheba
The Yad Benjamin Religious State Institute for the Training of Village Teachers	*Midrasha Mamlakhtit-Dati Lemorei Kfar Yad Benyamin*	Netivah

Institutes for the Training of Teachers for Non-State Schools

(Batei Midrash shel Hakhinukh Haatzmai)

The Beit Jacob Teacher-Training Institute for Women	*Makhon Lemorot Beit Yaakov*	Jerusalem
Teacher-Training Academy	*Beit Ulpana Lekhakhsharat Morim*	B'nei B'rak
United Beit Jacob Teacher-Training Institute for Women	*Seminar Lemorot Ulegananot Beit Yaakov Hameukhad*	Tel Aviv

Institutes for the Training of Instructors for the *Aliyat Hanoar* (Youth Immigration)

(Seminarim Lemadrikhim shel Aliyat Hanoar)

General Institute for the Training of *Aliyat Hanoar* Instructors	*Haseminar Haklali Lemadrikhim shel Aliyat Hanoar*	Jerusalem
Religious Institute for the Training of Teachers and Instructors	*Haseminarion Hadati Lemorim-Madrikhim*	Jerusalem

Appendix C. A *Bagrut* (Matriculation) Examination in English and in Mathematics: June 1963

English

PART ONE

I. ESSAY (80 minutes)

In clear, simple and idiomatic English write an essay on *one* of the following subjects:

(1). When Father and Mother were young . . .
(2). What poetry means to me.
(3). Should television be introduced into Israel?
(4). Is world peace only a dream?
(5). In what ways can Science help the development of the Middle East?

II. UNSEEN PASSAGE (45 minutes)

Read the following passage carefully; then answer the questions that follow it:—

Two Attitudes Towards Work

When I look at our *Western civilisation,* I find myself dividing people according to the way they think about work. One group look upon it as a *hateful necessity,* whose only use is to make money for them. They feel that only when the day's labour is over can they really begin to live and be themselves. The other group *look upon their work* as an opportunity for enjoyment and self-fulfilment. They only want to make money so that they may devote themselves more single-mindedly to their work.

The first group is not *made up solely* of people doing very hard and uninteresting work. It includes a great many well-off people who do practically no work at all. The rich man who lives *idly* on his income, the woman who marries *for the mere sake* of being comfortably established for life—all these look on money as something that saves them from the curse of work. Except that they have had better luck, their outlook is that of the *factory hand* whose daily work is *one long round of toil.* For them, work is something hateful, and money is desirable because it represents a way of escape from work.

The second group includes the artists, scholars and scientists—the people really devoured with the passion for making and discovering things. It includes also the old-fashioned craftsman, taking a real pride and pleasure in turning out a good job of work. It includes also those skilled mechanics and engineers who genuinely love the *complicated* beauty of the machines they use and look after. Then there are those *professional people* in whom we recognise a clear spiritual vocation—

those doctors, nurses, priests, actors, teachers, whose work is something more to them than a mere means of livelihood; farmers and farm workers who devotedly serve the land and the beasts they tend; and those comparatively rare women to whom the nurture of children is a full-time and absorbing intellectual and *emotional interest.*

(1). Explain in English, or translate into Hebrew or Arabic, the words italicized.
(2). *Questions:*
  (a). Point out the two different attitudes towards work as described in the above passage.
  (b). What is your own opinion about the matter? (Answer in 4–5 sentences.)

III. LANGUAGE (25 minutes)

(1). Give the opposites of the following words:
idle, to include, complicated,
old-fashioned, well-off.

(2). Write sentences with each of the following words so as to make the meaning of each word clear:
curse course except expect accept
luck lack live alive livelihood

(3). Fill in the blank spaces:

	Verb	*Adjective*	*Noun*
1.	——	——	necessity
2.	——	practical	——
3.	to impress	——	——
4.	——	clear	——
5.	to imagine	——	——

PART TWO

Answer *one* question of each section.
You are expected to devote 30 minutes to each answer.

Section I

SHAKESPEARE

Answer *one question.*

Julius Caesar

1. "Brutus appeals to the reason of the people, Antony appeals more tellingly to their emotions."—Illustrate, with special reference to the Forum speeches.
2. "Although Shakespeare emphasizes the less noble qualities of Caesar, Caesar's greatness is still brought out."—Discuss.
3. "Brutus wins our sympathy only when he is shown in intimate personal relationships."—Discuss.
4. Give briefly, in your own words, the sense of *two* of the following passages, and refer them to the circumstances in which they were spoken.
   (a). "Where is thy leather apron, and thy rule?
   What dost thou with thy best apparel on?"

(b). "Let me work;
For I can give his humour the true bent
And I will bring him to the Capitol."
(c). "When think you that the sword goes up again?
Never, till Caesar's three and thirty wounds
Be well avenged."

or: **Macbeth**

1. "The Porter scene does not take away the horror from the situation, but increases it."—Discuss.
2. "It is his constant sense of guilt that brings about Macbeth's downfall."—Discuss.
3. Has Lady Macbeth anything of the "milk of human kindness" in her?
4. Give briefly, in your own words, the sense of *two* of the following passages, and refer them to the circumstances in which they were spoken.

(a). "Were such things here, as we do speak about?
Or have we eaten on the insane root
That takes the reason prisoner?"
(b). "I go and it is done; the bell invites me.
Hear it not Duncan; for it is a knell
That summons thee to Heaven, or to Hell."
(c). "I have lived long enough; my way of life
Is fall'n into the sere, the yellow leaf."

or: **Hamlet**

1. Do you find only evil in Claudius?
2. The character of Ophelia.
3. Hamlet and his mother.
4. Give briefly, in your own words, the sense of *two* of the following passages, and refer them to the circumstances in which they were spoken.

(a). "The play's the thing
Wherein I'll catch the conscience of the King."
(b). "Oh what a noble mind is here o'erthrown."
(c). "How stand I then
That have a father kill'd, a mother stain'd,
Executement of my reason and my blood,
And let all sleep?

or: **Twelfth Night**

1. "Duke Orsino is a pleasant young man, but there is no manly worth in him." Discuss.
2. "In all her doings Olivia is a great lady; yet she loses her dignity in her dealings with Cesario." Discuss.
3. Maria the servant-maid and Feste the clown are clever observers of men and events. Give a few examples.
4. Give briefly, in your own words, the sense of *two* of the following passages, and refer them to the circumstances in which they were spoken.

(a). I'll do my best
To woo your lady:—(Aside) yet a barful strife,
Whoe'er I woo, myself would be his wife."

(b). "Dost thou think, because thou are virtuous, there shall be no more cakes and ale?"
(c). "This fellow's wise enough to play the fool;
And to do that well craves a kind of wit."

Section II

POETRY

Answer *one* question.

1. Which of Shakespeare's sonnets you have studied made the deepest impression on you and why? Give also the line of thought of the sonnet you choose.
2. Wordsworth recognizes in Nature "the anchor of his purest thoughts, the guide of his heart and soul of his moral being."
   Explain what Wordsworth intended by this from the poems you have read.
3. Byron calls the ocean the "image of Eternity."
   How does Byron illustrate this idea in his Ode?
4. Moods of melancholy in the poems of Shelley which you have read.
5. "The poetry of earth is ceasing never." Show what this "poetry of earth" means from the poems of Keats which you have read.
6. Explain *two* of the following passages and refer them to their context.
   (a). "And much it grieved my heart to think
   What Man has made of Man." (Wordsworth).
   (b). "Wild Spirit which art moving everywhere.
   Destroyer and Preserver; hear oh hear!" (Shelley).
   (c). "A thing of beauty is a joy forever." (Keats).
   (d). "Man marks the earth with ruin—his control
   Stops with the shore." (Byron).
   (e). "This thou perceiv'st which makes thy love more strong,
   To love that well which thou must leave ere long." (Shakespeare).

Section III

NON-FICTION PROSE AND THE ONE-ACT PLAY

Answer *one* question.

1. How should books be read according to Bacon's essay "Of Studies"?
2. Discuss Dr. Johnson's opinion on the liberty of conscience.
3. Burke objects to the use of force against the Americans because of their *character.*
   Give Burke's arguments on this point.
4. "The perfect historian is he in whose work the character and spirit of an age is exhibited in miniature."
   In this sentence Macaulay sums up his views on the writing of history.
   How does Macaulay prove his case?
5. "I perceived in this moment that when the white man turns tyrant, it is his own freedom that he destroys."
   Show how the incident of the elephant led Orwell to this conclusion.
6. Do you feel sympathy for Captain Keeney?

Section IV

PROSE FICTION

Answer *one* question.

1. "Miss Brill has no life of her own." Do you agree?
2. "What shall we do with this man?" Sadao muttered.—
   Show why this was so serious a question for Dr. Sadao and his wife.
3. What kind of a man do you imagine Daniel Webster was from reading "The Devil and Daniel Webster"?
4. "Grandfather and Jody understand each other better than grandfather and his son Carl." Discuss.
5. "The Rocking Horse Winner"
   The mother, the father, Uncle Oscar, Bassett—is any one of these *morally* responsible for Paul's death?
6. "A Lodging for the Night."—
   "There are few people more given to repentance than poor Francis. As for change, *let somebody change my circumstances.*"
   Do you think that Francis Villon really justifies his way of life with these words?

Mathematics

PART ONE

(The examination takes two-and-a-half hours.)

Answer five of the following questions. Use a separate page for each question. Do not copy the questions into your notebook, but indicate on top of the page the number of the question. Show your calculations clearly and neatly. Explain your actions. All arithmetic calculations should be made in the notebook.

Note: The dots shown in the fractions in question 2 (a) are multiplication marks.

I. *Algebra* (Answer 3 of the following 4 questions):

1. A grocery store ordered supplies of two items. The total paid for the first item was a Israel Pounds, and for the second item $4a$ Israel Pounds. Three kilograms more of the second item were ordered than of the first item, and the cost of one kilogram of the second item was one Israel Pound more than the cost of one kilogram of the first item.

   (a). What was the cost of a kilogram of each of the above two items?

   (b). In what range of numbers must a be found in order for the problem to have a solution?

   (c). How many solutions to the problem are there in the range of numbers given as answer to (b)?

2. Prove by means of mathematical induction (or any other way)

   (a). $$\frac{3}{(1\cdot 2)^2}+\frac{5}{(2\cdot 3)^2}+\frac{7}{(3\cdot 4)^2}+\ldots+\frac{2n+1}{[n(n+1)]^2}=1-\frac{1}{(n+1)^2}$$

   for every natural n.

   (b). $1+2+2^2+\ldots+2^{5n-1}$ divided by 31 for every natural n.

3. (a). Solve the equation: $log_2(4^{x-2}+1)=log_2 17+x-4$

   (b). Solve the following equation graphically: $2^x=\frac{24}{x}$

4. In the geometrical series $1, x, x^2, \ldots, x^{2n}$, the multiplication of the elements in the odd positions equals 64 and the multiplication of the elements in the even positions equals 32. Find n and x.

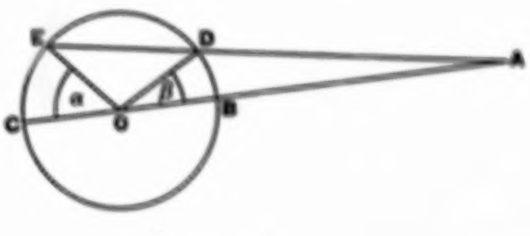
II. *Geometry and Trigonometry* (Answer 2 of the following 3 questions):

1. (a). Prove that if the angles of a triangle meet condition $\dfrac{\cos\frac{\alpha}{2}}{\cos\frac{\beta}{2}} = 2\sin\dfrac{\gamma}{2}$, then the triangle is an isosceles one.

(b). Solve the equation $\cos 4x = -2\cos^2 x$ (give a general solution).

2. Through a point A found outside a circle whose center is O and whose radius is R, two intersecting lines were drawn: line ABC through center O, and ADE (E, D, C, B are points formed by the intersecting lines with the circle).

It is known that $\measuredangle BOD = \beta$; $\measuredangle COE = \alpha$ (see graph).



Prove that AB equals $\dfrac{2R\sin\frac{\beta}{2}\cos\frac{\alpha}{2}}{\sin\frac{\alpha-\beta}{2}}$

3. In a prism whose base is a rhombus with a sharp angle α, each one of the prism's small diagonals forms angle β with every side. The length of the small diagonal equals d.

Find the volume of the prism.

PART TWO

III. *Analytical Geometry* (Answer 2 of the following 3 questions):

1. In a triangle whose apexes are $A(0;1)$; $B(-2;5)$ and $C(4;9)$ a rhombus is enclosed in such a manner that one of the rhombus' apexes is found at point A and the rest on the triangle's sides (vertexes).

Find the equations of the rhombus sides.

2. Prove that the multiplication of the center hyperbola's distance from two parallel planes tangent to it, equals the square of half the imagined axis of the hyperbola.

3. (a). Find the equation of the circle which touches plane $x - 7y + 10 = 0$ at point $A(4;2)$, if it is known that the center of the circle is found in the plane $2x + y = 0$.

(b). Find a tangent to the circle that you found in (a), parallel to tangent $x - 7y + 10 = 0$.

IV. *Differential and Integral Arithmetic* (Answer 2 of the following 3 questions):

1. In an isosceles triangle, the length of the base is a and the height h. Find a point on the triangle's height whose total distance from the three apexes of the triangle is minimal.

Find the angle between the line connecting the requested point with the edge of the base, and the base.

2. (a). What must be the value of m on the plane $y = mx$ in order for that plane to cut across the hyperbola $y = \frac{a^2}{x}$ (Fixed constant growth—a) at a straight angle?

Note: The angle formed is the angle between the plane and the tangent to the curve at the intersected point.

(b). The following function is given: $y = \frac{1}{\sqrt{2}} \ln(e^{2x} + \sqrt{e^{4x} + 1})$.

At a point where (x) equals 0, a tangent was drawn to the graph of the function. What is the angle that the tangent forms with the positive direction of the x axis?

3. Find the area enclosed by parabolas $y = 4 - x^2$; $y = x^2 - 2x$. (Draw the graphs.)

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